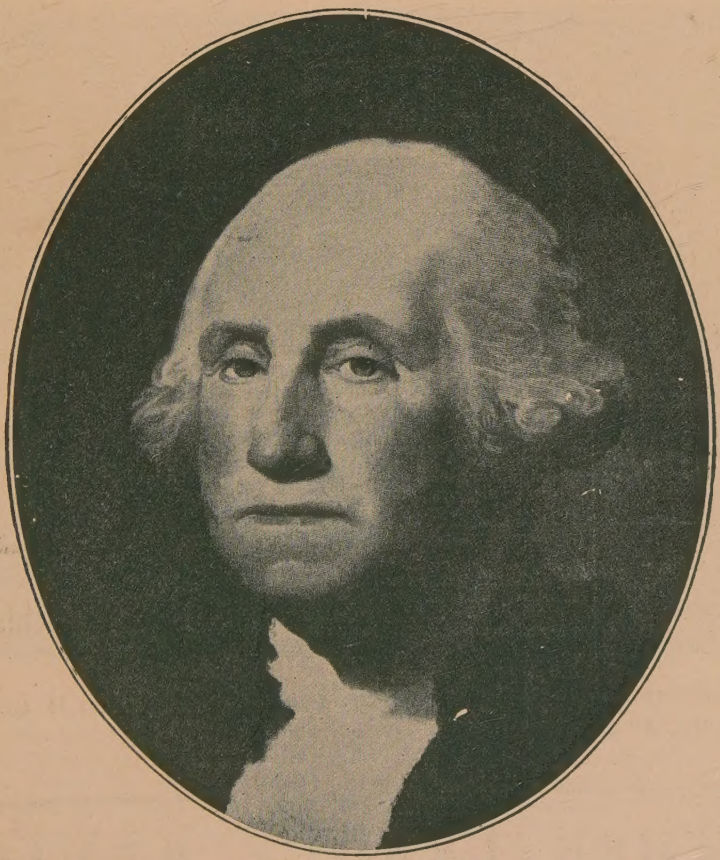
Vol. XXIX FEBRUARY, 1916 No. 2

Of the Church · By the Church · For the Church

Luther League Review

The Official Organ of the Luther League of America



GEORGE WASHINGTON.

THE BADGE OF ROYALTY

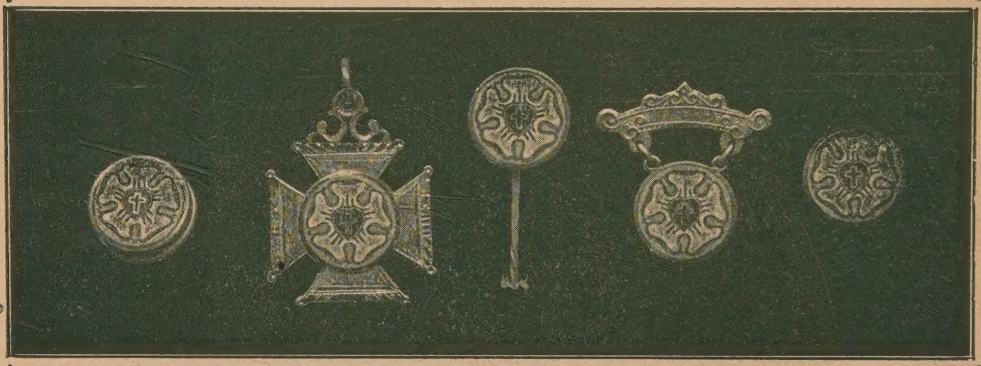
Men are proud to wear badges that identify them with kings.

To have a "decoration" bestowed by a monarch is to hold a great prize.

But kings get their power through inheritance—how much more honorable is it to *win* power by strength of character.

Martin Luther was born a peasant, but he has exerted greater power than any king the world has ever seen.

Wear his badge and read the secret of his power in the description he wrote of that emblem.



Button. Watch Charm. Stick Pin. Pin with Hanger. Pin Clasp.

THE ABOVE ARE EXACT SIZES AND STYLES OF BADGES

It is furnished in different styles at the following prices: Button Stick Pin, or Clasp Pin, Solid Gold, $1.00; Rolled Gold, 50 cents; Gilt, 25 cents. Clasp Pin Hanger, 50 cents extra.

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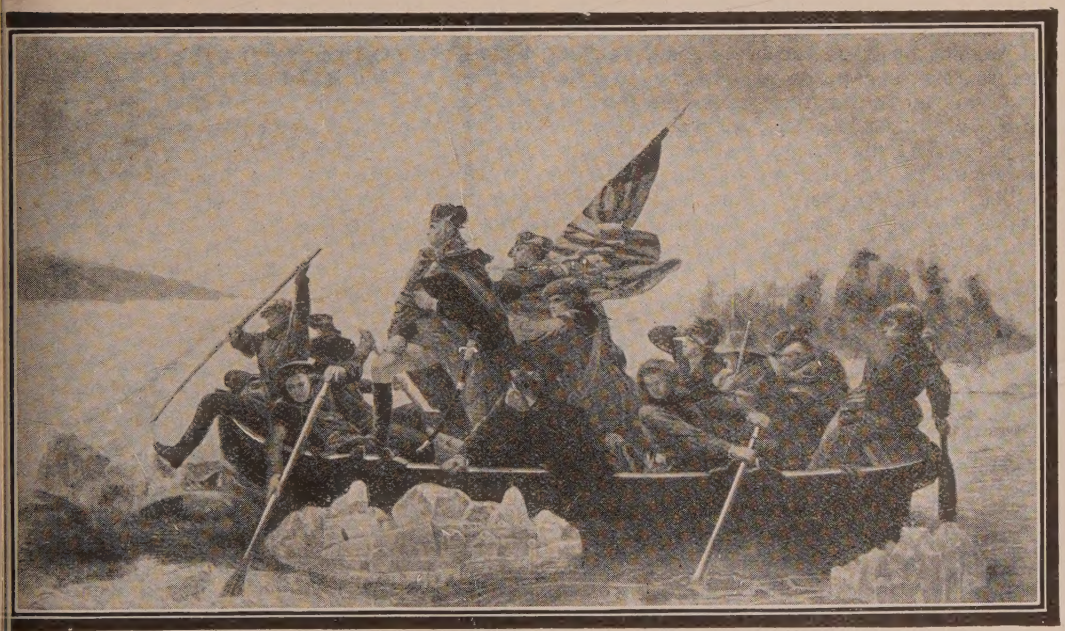
Of the Church - By the Church - For the Church

Luther League Review

Battle of Germantown

MISS IDA ZINSER.

ONE hundred and thirty-seven years ago, September 26, 1777, the British entered and took possession of Philadelphia, Cornwallis occupying the city and Howe making his headquarters in Germantown. Washington's forces were encamped on the Perkiomen Creek, about twenty miles north of Germantown.



WASHINGTON CROSSING THE DELAWARE.

This was following the battle of the Brandywine, which had proved such a serious defeat to the American army, but which had not discouraged either its leader or his soldiers. The frightful massacre at Paoli also occurred just at this time.

The very fact that the enemy was in possession of the capital of the colonies—whence Congress had hastily adjourned to Lancaster—was a most serious situation. Pennsylvania's enthusiasm was never as lively as that of the other colonies, and was on the wane now—causing much anxiety to many not actively engaged in the conflict. At this time John Adams said: "Oh, heaven grant us one great soul! One leading mind would extricate the best cause from that ruin which seems to await it!"

Parson Muhlenberg's word to Pennsylvania was: "Now Pennnsylvania, prepare to meet the Lord Thy God!"

Surely the "one great soul" which John Adams pleaded for, was the undismayed commander-in-chief who alone remained

calm in these most trying days—and who was leading his army on to a final victory.

Washington was studying with great interest the movements of the British commander at this juncture. The latter was apparently planning an engagement on the water, owing to the situation of his fleet on the Delaware River, and his attitude toward important forts just below Philadelphia, having also placed a number of his men in New Jersey, just across the river from Philadelphia.

The time seemed ripe for an engagement which Washington was planning; this was an attack on Germantown, where a part of the British army, about 9,000 men, was encamped. The moment seemed opportune, with an almost assured defeat for our enemy.

The main body of the British army was encamped at the market place in the center of the town. There was a cross road at this point, leading westward to the Wissahickon Creek, and on the east, to a small creek about a mile distant, and farther out to the Limekiln Road. Howe had placed his army at various posts on the cross road, and at the extreme ends; also posted companies at intervals along the main road, northward from the market place, to the extreme upper end of the village, stationing pickets at Mount Airy, the home of Chief Justice Allen. (This property later belonged to James Gowan, and is now owned and occupied by our Theological Seminary.)

On October 3, at 7 p. m., Washington began to carry out his plan of attack on the British army as it was stationed. There were four separate columns formed to march all night on separate roads and simultaneously attack at daylight, October 4, four parts of the British army. One column was to attack the enemy at the extreme east and lower end of the town, on the old York road; another the forces at the extreme west, at the Wissahickon; a third to strike at the companies slightly east of the market place. The main column, under Sullivan and Wayne, with Washington accompanying Lord Stirling's reserve division, was to follow the main road in from Chestnut Hill and attack the British along this line, beginning with the pickets at Mount Airy, which was about two miles below the hill.

The morning of October 4 dawned bright and clear, but shortly came the thick fog, which only occasionally lifted during the entire morning, and which was unquestionably a playing part in the battle.

The column on the main road divided. General Sullivan's division forming on the right or west of the road, General Wayne's on the east. Sullivan came first into action, "surprising the pickets at Mount Airy, killing all the sentries," and driving the enemy in great confusion into the center of the town. General Wayne had moved down the east of the road. Both of the generals passed the Chew mansion, where, unknown to them, the British Colonel Musgrave, with six companies of the Fortieth Regiment, had taken refuge in their flight from Mount Airy. This was discovered by Washington, when he halted with the reserve division, at the Billmeyer house, situated just a stone's throw above "Cliveden," the Chew house.

Musgrave had made a veritable fortress of this stone dwelling and "was keeping up a steady fire from the upper windows upon the road and its vicinity." Washington ordered an attack upon "Cliveden" by Maxwell's brigade of the reserve force, and sent Nash's brigade to strengthen Sullivan's line stationed some distance below. Musgrave's men were incessantly firing from their fortress—one observer says: "The firing was tremendous, the bullets seemed to come in showers." Every brave effort on the part of the Americans seemed of no avail, for the British resisted every attack. The battle was general along the line. In all other directions it seemed as though the British army was being defeated, as the American forces were capturing the enemy at one place, and driving them at another into the center of the town.

Suddenly a panic arose in General Wayne's division—they mistook a brigade of American soldiers for the enemy—due to the fog—thought the beating of a drum in the distance, at the Chew house, signified a retreat, and no amount of persuasion from the officers could prevent their retreating. This was the beginning of confusion on all sides. The great unevenness of the ground, with the dense fog, added to the consternation of the soldiers. Washington, "fearing a general rout," sent messengers to recall the other companies engaged. These came not, however, without contesting the ground as they retreated. The British pursued our army to Chestnut Hill, and then returned to Philadelphia.

The battle lasted from sunrise until ten o'clock, with an American loss of 152 killed, 621 wounded, 400 prisoners—total 1,073; and a British loss of 71 killed and 450 wounded.

Quoting Charles Botta on this battle, we add this: "The principal causes of the fail-

ure of this well concerted enterprise were the extreme haziness of the weather, which was so thick that the Americans could neither discover the situation nor movements of the British army, nor yet those of their own; the inequality of the ground, which incessantly broke the ranks of their battalions, and finally, the unexpected resistance of Musgrave, who found means, in a critical moment, to transform a mere house into an impregnable fortress."

" 'Tis like a dream when one awakes,
This vision of the scenes of old—
'Tis like the moon when morning breaks—
'Tis like a tale, 'round watch-fires told."

A foreword—descriptive of the one time little village of Germantown, in Colonial days—in connection with the story of the Revolutionary battle of this name, does not seem out of place. No one is absolutely devoid of a kind of pride in one's birthplace, so the sons and daughters of this German town are justly proud of their Germanopolis—so called by its founder, Francis Daniel Pastorius, who came to our shores in 1683 as the deputy of the Frankfort Company of the lower Rhine, in Germany, to found a town, near the banks of the Delaware, in Penn's woods. Thirteen families, composed of thirty-three persons, made up the little company of original settlers. The surveyor of the Province laid out the land and "the immigrants met in the cave of Pastorius—on the banks of the Delaware, and selected the plots of land by lots." The settlers then began to build homes, the town extending for two miles along a main road, which was once an Indian trail, and a crooked one, which accounts for the turns in the road at this present day.

This road was soon to be the highway, and the town, the threshold, over which crossed the immigrants who went into the southeastern and central part of Pennsylvania to establish homes, many hundreds of whom were Lutherans.

A burial ground was laid out at each end of the town, where now rest several British generals killed in the battle, and many Continental soldiers.

The market place occupied the center of the village, which place later was the scene of the British encampment. The first German-towners were thrifty people. They cultivated the soil, were noted for their linen-weaving and stocking-making from the famous Germantown wool. There were tanneries and paper mills and extensive printing was done as early as 1743.

The appearance of the town, and the language of conversation among the inhabitants was thoroughly German up to the time of the Revolution and until 1793, when yellow fever prevailed in Philadelphia and many English residents of that city came to Germantown to escape the epidemic. These people built homes of the so called "colonial" type of architecture, which were much more elaborate than the sombre, though substantial houses of the earlier settlers.

A number of these colonial mansions were built before the Revolution as summer residences for the Philadelphians—two of these are of especial interest: "Cliveden," the residence of Chief Justice Benjamin Chew, situated near the upper end of the town, where the principal engagement in the battle of Germantown took place, and "Steuton," at the extreme lower end of the town, where General Howe had his headquarters.

A word concerning the religious attitude of the founders of Germantown. These were all Friends and Mennonites. In a year or two, however, when other settlers arrived, notably Germans, many were Lutherans, and as some settled in this town a Lutheran congregation was established here as early as 1733, which is the present St. Michael's Church.

The following is a translation made by our poet Whittier, of a poem written in Latin by Francis Daniel Pastorius in 1688. When these lines were written to the posterity of the German village, the peace-loving founder little dreamed, no doubt, that the blood of this posterity must needs be spilled in battle on this soil to water it for the bringing forth of a nation of brave sons and fair daughters, the posterity of the present day.

"Hail to Posterity!
Hail, future men of Germanopolis!
Let the young generations yet to be
Look kindly upon this.
Think how your fathers left their native land,—
Dear German-land! O sacred hearts and homes!
And, when the wild beast roams,
In patience planned
New forest homes beyond the mighty sea,
Then undisturbed and free
To live as brothers of one family,
What pains and cares befall,
What trials and what fears,
Remember, and wherein we have done well
Follow our footsteps, men of coming years!
Where we have failed to do
Aright, or wisely live,
Be warned by us, the better way pursue,
And, knowing we were human, even as you,
Pity us and forgive!
Farewell, Posterity!
Farewell, dear Germany!
Forevermore, farewell!"

A TURNING POINT

The following incident, furnished by one of our exchanges, is the picture of what has occurred and is occurring to many men, and often with a sadder ending. It has been the opinion of the writer that our Luther Leagues in large towns and cities should make arrangements with the hotels to call attention to the services of the Church, and to the meetings of the League. We believe that men have fallen, both older men and young men, because they have not spent the Lord's Day as they should have done. And we commend the consideration of this article and its subject by those who are interested in their fellowmen.

The confidential clerk of a firm in an inland town was sent to a large city on important business. He had always been a steady fellow, was married, and fond and proud of home, wife and child. But he was young, and it was his first visit to a large city. He was elated with the importance of his errand, and had a vague idea of "seeing life." A single sip of the intoxicating pleasures of a large city could do him no harm! He hid the thought away almost out of his own sight.

Arriving at the city he went to one of the principal hotels, and registered his name. The next morning, which was Sunday, before he had finished his breakfast, the waiter brought him two letters. "Already! why, these are from the city! Nobody knows I am here!" he exclaimed. "City folks mighty wide awake," said the waiter. Our traveler tore open one envelope. Within was an invitation to a variety theater of bad reputation that evening, with a hint of a "sacred concert" and "unlimited fun." The young man's face reddened, and his heart throbbed hotly. The door was open to that secret glimpse into iniquity! What harm could it do him —or anybody?

He opened the other letter. It contained a few words:

"Dear Sir: In order that you may not be lonely on the Lord's day in a strange city, we enclose a list of churches open tomorrow near to your hotel, in any one of which you will be welcome. Our rooms and libraries are also open at your disposal. You will find friends there glad to serve you." The signature was that of an officer of the Christian Association.

"These invitations of both kinds are left at the hotel, and directed to each guest as soon as he registers his name," explained the clerk.

The young man considered both letters awhile, and then said to himself: "The first is tempting. But that," touching the second, "has the true ring about it. I'll accept that." He kept his word. It seemed to him as if he was close to his wife and little ones all day. Going to his hotel that evening, he saw a group of pale, bloated creatures coming out of the "sacred concert" hall. "They have been seeing life, and I very nearly stood in their places," he said to himself, and went to his room a wiser and humbler man.

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WASHINGTON ON NATIONAL LIFE

"I make it my earnest prayer that God would have you, and the Senate over which you preside, in his holy protection; that he would incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government; to entertain a brotherly affection and love for one another, for their fellow-citizens of the United States at large, and particularly for their brethren who have served in the field; and finally, that he would most graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humility, and pacific temper of mind which were the characteristics of the divine Author of our blessed religion, and without a humble invitation of whose example in these things we can never hope to be a happy nation."—Part of the Circular Letter Addressed to the Governors of the Thirteen States.

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PRAYER

Father, we pray thee that in every emergency of our lives we may be faithful to the duty which the day demands, and with reverent spirits acquit us like men, doing what should be done, bearing what must be borne, and so growing greater from our toil and our sufferings, till we transfigure ourselves into noble images of humanity, which are blameless within and beautiful without, and acceptable to thy Spirit. So may thy kingdom come and thy will be done on earth as it is in heaven; for thine is the kingdom and the power and the glory, the dominion and honor forever and ever. Amen.—Theodore Parker.

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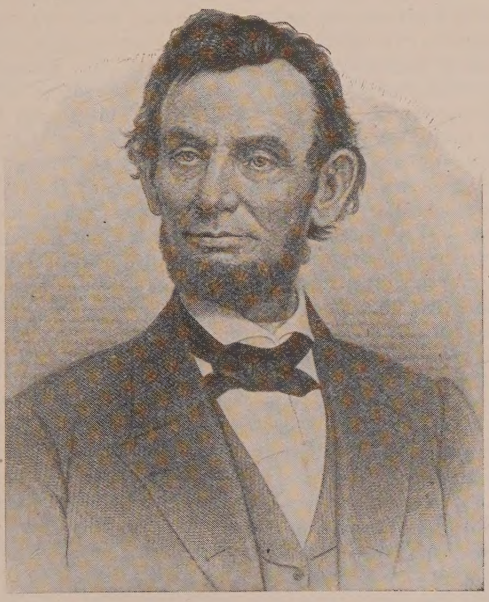
It is not written, blessed is he that feedeth the poor, but he that considereth the poor. A little thought and a little kindness are often worth more than a great deal of money.—John Ruskin.

Memories of Lincoln

ONE of the New York dailies, on the occasion of the anniversary of Lincoln, secured the recollections and impressions of three men, a small group which still links the days of the past with the present generation, and their reminiscences in connection with the anniversary of Lincoln's Birthday are very interesting.

One of these men was General Roger A. Pryor, who was a Brigadier General in the Confederate Army. He was captured and later saved from execution in the Military Prison in New York by a presidential pardon written by Mr. Lincoln on one of his visiting cards. In his recollection Mr. Pryor says, "Before my capture I had taken part in the second battle of Bull Run, as the Northerners call it. We Confederates call it the battle of Manassas. Anyway, in following up the retreating enemy I captured 5,000 prisoners who had been left behind. Most of them were wounded men or doctors and nurses. The natural thing to do was to send them off to Andersonville Prison, but I knew that was the same as condemning them to die. So I let them all go on parole. It was when President Lincoln learned of that action of mine that he consented to my release. He had a way of writing his orders on his visiting cards and it was on one of these that the order for my release for exchange was written."



ABRAHAM LINCOLN.

George P. Putnam, of the publishing house that bears his name, was one of a committee on invitation in connection with Lincoln's Cooper Union speech. To this fact his son, George H. Putnam, owes his first impression of Lincoln, for although not then sixteen years old he got one of the coveted seats on the platform. Later Mr. Putnam enlisted as a private in the 176th New York and rose to the rank of a major. In speaking of the Cooper Institute address Mr. Putnam says: "When Mr. Lincoln arose to make his address those who were looking for the mannerism of the west were not disappointed. . . . At first both speaker and audience were unduly conscious, all made the impression of something weird, rough and uncultivated rather than something fitting the New Yorker's conception of the finished statesman. The high pitched voice and harsh tone of the first few sentences completed the unpleasant impression.

"Then the speaker began to lose thought of himself and that of his message. . . . It was the earnest look from the deeply set eyes and the absolute integrity of purpose and devotion to principles behind the thought and words of the speaker that made their sensational impression. Consider the immediate and continuing influence gained and the final results secured, and I think you will agree with me that this speech is possibly the most important one that has ever been delivered in the United States."

Major Putnam's description of the news at the front of Lincoln's death is vivid. "The feeling with which Lincoln was regarded by the men at the front, for whom through the early years of their campaigning he had not only been the leader, but the inspiration, was indicated by the manner in which the news of his death was received. . . . In the course of the morning I had gone to the shanty of an old darky whom I had come to know during the days of our sojourn (just out of Goldsborough, N. C.) for the purpose of getting a shave.

The old fellow took up his razor, put it down again, and then again lifted it up, but his arm was shaking and I saw that he was so agitated that he was not fit for the task.

" 'Massa,' he said, 'I can't shave yer this morning.'

" 'What is the matter?' I inquired.

" 'Well,' he replied, 'somethin's happened to Massa Linkum.'

" 'Why!' said I, 'nothing has happened to Lincoln. I know what there is to be known. What are you talking about?'

" 'Well,' the old man replied with a half-sob, 'we colored folks—we gits news or we gits half news, sooner than you-all. I dun know jes what it is, but somethin' done gone wrong with Massa Linkum.'

"I could get nothing more out of the old man, but I was sufficiently anxious to make my way to division headquarters to see if there was any news in advance of the arrival of the regular courier. The colored folks were standing in little groups along the village street murmuring to each other or waiting with anxious faces for the bad news they were sure was coming. I found that the Brigade Adjutant and those with him were puzzled like myself at the troubled minds of the negroes, but still skeptical as to the possibility of any information having reached them which was not known through the regular channels.

"At noon the courier made his appearance riding by the wood lane across the fields; and the instant he was seen we all realized that there was bad news. The man was hurrying his pony and yet seemed to be very unwilling to reach the lines where his report must be made. In this instance—as was, of course, not usually the case—the courier knew what was in his dispatches. The division adjutant stepped out on the porch of the headquarters with the papers in his hand, but he broke down before he could begin to read. The division commander took the word and was able simply to announce: 'Lincoln is dead.'

"The title 'President' was not necessary, as he sought, in fact for the shortest word. I never before had found myself in a mass of men overcome by emotion. Ten thousand soldiers were sobbing together. No survivor of the group can recall the sadness of that morning without again being touched by the wave of emotion which broke down the reserve and control of these war worn veterans on learning that their great captain was dead."

Mr. Horace White was just twenty years old when he was introduced to Mr. Lincoln and was reporter of the Lincoln-Douglas debates. Mr. White in his reminiscences points out "that even early in his political career Lincoln's face, when the man was lost in thought, seemed to wear a mask of leaden sorrow." Mr. White says, "As a personality Lincoln's outstanding characteristic was his mastery of the two antithetical powers of serenity and drollery excepting his lack of any poetical gifts, the outstanding figure of history with whom Lincoln can best be compared is Shakespeare. Both gave us their Hamlets and Falstaffs. Lincoln's pension for telling stories is historical just as are his debates with Douglas and his speech at Gettysburg. What is particularly striking was the way in which he was able to change from one mood to the other and still ring true and sincere.

"As an illustration take his Urbana speech. That day his story telling was at its best, and one yarn followed another until it was time for him to go to the courthouse to make his speech. . . . At the close of the speech the group of friends went back to Lincoln's quarters with him, only to find that he picked up the threads where he had been forced to drop them and went on with his spinning yarns."

The impression made upon those who listened to Mr. Lincoln was that they were in the presence of a mental and moral giant. This seems to have been one of the characteristics that Mr. Lincoln was able to leave with his auditors whenever and wherever he spoke. The dual mastery of solemnity and humor he took with him to Washington; it was a power he envoked with impressive spontaneity during the whole period of his administration with wonderful effectiveness.

—♣—

AN INCH OF RAIN

When the Weather Bureau reports that an inch of rain has fallen, it means that the amount of water that descended from the sky in that particular shower would have covered the surrounding territory to a depth of one inch, if none of it had run off or soaked into the ground.

It means that on one acre of ground enough water to fill more than six hundred barrels, of forty-five gallons each, has fallen. That quantity of water weighs more than one hundred and ten tons. If the rainstorm covered one thousand acres, which would be a very small shower indeed, one hundred and thirteen thousand tons of water would fall from the clouds.—Selected.

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A WISE THOUGHT

And I shall find, perhaps, that Wisdom and Beauty and Goodness are but one thing, and that living is a continual growing-up, and that age is only a youth that knows why it is happy.—Robert Louis Stevenson.

Luther League Topics

Quinquagesima. March 5, 1916.

THE HOLIEST PRAYER

(The First Petition.)

Leviticus 22:31-33; Matt. 6:9.

DAILY BIBLE READINGS.

Monday, February 28—Psalm 99 and 100.
Tuesday, February 29—John 1:15-18.
Wednesday, March 1—John 17:1-6, 17.
Thursday, March 2—Gal. 1:6-10.
Friday, March 3—Rev. 22:18-21.
Saturday, March 4—Acts 5:4-12.

HINTS FOR LEADERS.

Select and announce two familiar hymns. Psalm 65 (read responsively, all standing). Gloria Patri. Scripture lesson (read by leader). Prayer by the pastor, followed by the Lord's Prayer—all joining. Special music arranged for in advance. Remarks by leader on the Topic. Short sentence prayers. Recitation:

ONLY TODAY.

Only today is mine,
And that I owe to Thee;
Help me to make it Thine,
As pure as it may be;
Let it see something done,
Let it see something won,
Then at the setting sun
I'll give it back to Thee.

What if I cannot tell
The cares the day may bring?
I know that I shall dwell
Beneath Thy sheltering wing;
And there the load is light;
And there the dark is bright,
And weakness turns to might,
And so I trust and sing.

Sing two hymns of prayer. A paper on theme discussed in the REVIEW. A paper on theme discussed in the Topics. Announcements. Close as in Closing Service in Luther League Hymnal.

(Reviewed by Rev. J. Ernest Zimmerman.)

In some large office buildings the elevators carry this sign: "Do not whistle in the elevator." The reason given for the posting of this sign is that many passengers while in the elevator are engaged in deep thinking before calling at some office to present a case that may involve thousands of dollars, and they must not have their minds distracted. How much more carefully we should prepare to enter God's presence in the form of prayer, to present our petitions to Him!

In this "Holiest Prayer" given to us by the Master as an example, we find in this first petition the requisite preparation for coming to God in prayer. This prayer is the most comprehensive prayer ever uttered. The more we study it, the more far-reaching it seems to us. If we take questions 281 to 282 of Luther's small catechism we are at once impressed with the great scope of this one petition, "Hallowed be Thy Name." Question 281. What is meant by this? Answer. The name of God is indeed holy in itself; but we pray in this petition that it may be hallowed also among us. Question 282. How is the name of God hallowed by us? Answer. We hallow the name of God when the Word of God is taught in its truth and purity, and we, as the children of God, lead holy lives, in accordance with it. As we think of this petition in the light of the above explanation, which we believe to be correct, we are impressed with the fact that when we use this petition we are praying for strength and guidance in every possible phase of our spiritual life.

Now as we consider this first petition of this Holiest Prayer in this light, we at once ask ourselves the question, is God's name hallowed in us? While nearly every one is familiar with the Lord's Prayer and knows the circumstances under which it was first uttered, and it is used perhaps more frequently than any other prayer, yet we believe it is more frequently repeated than prayed. It is frequently used by the laity in closing a meeting and in the majority of instances the person in charge will say, "Let us close by repeating the Lord's Prayer." It should not be thoughtlessly repeated, but should be reverently and devoutly made our own petition to Almighty God.

But not only in this petition do we pray that His name be hallowed in us when we pray, but at all times. The man who takes God's name in vain cannot pray this prayer, and the man who does not believe in the Divinity of Christ cannot pray it. Only the sincere follower of Jesus Christ can offer this petition with the expectation of having his prayer answered. How beautifully has our Church recognized the above fact when in our preparatory service before the celebration of the Lord's Supper this Holiest Prayer is used after the confession and absolution. Then can we truly pray, "Hallowed be Thy Name." Then is our heart in a condition to desire a greater holiness; then do we desire as never before to glorify and magnify the name of Christ.

As we are again on the eve of the blessed Lenten season, how fitting it is that we should study this subject. During this season, as at no other in the church year, our environment is such as to greatly assist us in hallowing the name of our Lord. As a League of Christian Workers let us remember Christ's words, "Ye are the light of the world." Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." Then can we truly pray "Hallowed be Thy Name."

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 28 by LUTHER LEAGUE REVIEW, Box 876, New York, N. Y.

Invocavit. March 12, 1916.

THE LAST FRIENDLY TALK

John 13:1, 15:1-7, 18:1.

DAILY BIBLE READINGS.

Monday, March 6—Luke 12:41-48.
Tuesday, March 7—Luke 12:49-59.
Ash Wednesday, March 8—Joel 2:12-19.
Thursday, March 9—Luke 13:1-5.
Friday, March 10—Luke 13:6-9.
Saturday, March 11—Luke 13:10-17.

HINTS FOR LEADERS.

Instrumental music. Psalm 67 (read responsively, all standing). Gloria Patri. Hymns, sing two hymns of praise. Scripture lesson (read by leader). Prayer by several persons. Remarks by the leader on the subject. Hymn, sing two appropriate hymns. Paper on theme discussed in the Topics. Paper on theme discussed in the REVIEW. Special music, previously arranged for.

Recitations:

THREADS OF GOLD.

"Weaving them into a workaday life,
Beautiful threads of gold!
A thread of joy, with a strand of strife,
And yet, the hands that hold
May fashion them out into patterns rare,
Designs of beauty, new and fair,
Till the Master-Weaver finds them there,
In beautiful threads of gold."

THE DAY'S WORK.

BY MARGARET E. SANGSTER.

A little corner for my Lord, to till,
A little chalice for my Lord, to fill,
Some blessedness to know, of labor done,
Some quiet resting at the set of sun—
And comes God's peace to overbrim my soul;
Life hath no fragments. 'Tis a perfect whole.

Such grace as comes when hand and heart unite
To finish every task as in his sight,
Who stoops from heaven to give me, day by day,
His smile of cheer upon my humble way.
Such grace brings melody to flooding soul;
Life hath no fragments. 'Tis a perfect whole.

Summing up by the pastor. Closing service given in the Topics.

FIRST WEEK IN LENT.

(Topic reviewed by Rev. Paul W. Koller.)

This is our topic for the first Sunday in Lent, and it is rich with the wonderful truths which should be contemplated by us these Holy Days. This last friendly talk on the night before His betrayal, and the place was the upper room where He had eaten the Passover supper with His disciples. The supper being over they engage in a blessed and friendly talk together. John alone records this talk in detail and his account is our Scripture lesson. Let us see some of the things that are here for us to learn as we enter this blessed and holy season of Lent.

I. *The Love of Jesus for His own.*—In reading this conversation of Jesus with His disciples you cannot help but feel the deep love that Jesus had for those who were His followers. This love is spoken of by John in the first verse of the chapter which records the beginning of this friendly talk. "Having loved His own which were in the world, He loved them unto the end." Again and again He uses expressions which show how much He loved those who had been His companions and coworkers during the three years of His ministry. He calls them "Beloved" and with infinite tenderness says: "Let not your heart be troubled." The Lord Jesus loves all who are His and would have all men become His followers. The love of Jesus is written large over the entrance to this and every other Lenten season. If we would realize, as we should, the love of Jesus Christ for us, we could not help loving Him more than we do.

II. *Great Things Talked About.*—It will be a revelation to us, no matter how often we have read the chapters which record that great discourse of Jesus, to read them again for the purpose of noting how many vital things He talked about. Christ and His disciples were closer together that night than at any other time in their lives, and Christ lays open His heart to them. He speaks of the great need of humble, loving service and illustrates his meaning by washing the disciples' feet. He urges upon them the importance of love for Him, their Master, and for each other. He speaks of the value of obedience, which men so sadly neglected even as they do now. They are told of the coming of the Holy Ghost, the Comforter, whom men would find so hard to understand, and yet who would lead them into the way of truth and holiness. These and many other precious truths are spoken about, which we need to emphasize in our lives if we would live as Christians should. But the greatest of all things of which He talks is found in what He said of Himself. In fact that is the greatest message that the world has ever heard. He tells them, and they were to tell all men, that He is the way of salvation. He explains how that salvation would be wrought out for them and all men,—namely, by His sacrifice on the cross. This truth we should find very precious these days, and meditate upon it with prayerful thankfulness. Christ died for us and through Him we live.

III. *The Value of Union with Him.*—In the midst of their talk together Christ tells them that they must live in close communion with Him if they would glorify God by their lives and serve Him after He was gone. He tells them this in what is known as the parable of the Vine and the Branches, one of the tenderest and yet most important of all the parables of our Lord. If they would be strong and useful spiritually they must be in as close union with Him as the branch is with the vine. And we know that if the branch is separated from the vine it not only bears no fruit, but it dies. All Christians need this lesson at all times. It is no wonder that we are such unfruitful and unworthy Christians. We are not living close to Christ. How can His divine power flow into our lives when we are sep-

arated from Him? One of the wise lessons to be learned from this topic is the importance of living in closer union with Christ. These Lenten days urge us to come closer to Him in prayer, in meditation and in life.

IV. *His Desire to Have His Own Stand True.*—Again and again He tells them of the trials that will come to them in future days. He wants them to be forewarned of the difficulties of their service for Him, and at the same time He encourages them by telling them that they will not be left to fight and serve alone. They will have the guidance and help of the Holy Spirit. You cannot help but feel in these verses the great desire that was in the heart of Christ to have His followers stand true after His departure. He gives expression to the thought in the first verse of the sixteenth chapter: "These things have I spoken unto you that ye should not be made to stumble." The fact that Christ put so much emphasis on the importance of His followers remaining true ought to impress us more than it often does. In the early days of the Church everything depended upon their fidelity. If they would have failed what would have become of Christ's cause among men? To say the least, it would have been sadly retarded. In a sense the same thing is true today. Much depends upon our standing true to Christ and His Church. Personally everything depends upon our so doing. For the crown of life is only given to those who are faithful unto death.

This truth should have a part in our Lenten meditations. Christ has done so much for us all. Let us pray that we may have the grace and power to be true to Him and worthy members of His Holy Church.

SUGGESTED QUESTIONS.

1—Who took part in this last friendly talk?

2—What other important things did Jesus talk about?

3—How may we use this Lenten season to live closer to Christ?

4—Does it show fidelity to Christ to put aside worldly amusements during Lent?

5—Can we be true to Christ and not a true and faithful member of the Church?

—♣—

Reminiscere. March 19, 1916.

THE LAST LONELY VIGIL

Mark 14:32-42.

DAILY BIBLE READINGS.

Monday, March 13—Luke 13:18-21.
Tuesday, March 14—Luke 13:22-30.
Wednesday, March 15—Luke 13:31-35.
Thursday, March 16—Luke 14:1-14.
Friday, March 17—Luke 14:15-24.
Saturday, March 18—Luke 14:25-35.

HINTS FOR LEADERS.

Open with two hymns for evening. Psalm 90 (read responsively, all standing). Gloria Patri. Scripture lesson and prayer by pastor. Solo, "One Sweetly Solemn Thought" (Ambrose). Remarks by the leader on the Topic. A paper on theme discussed in the REVIEW. A paper on theme discussed in the Topics. Hymns, two on fellowship with God.

Recitations:

LIVE THY LIFE.

Just live thy life in full content,
Do all thy best with what is sent,
Thou but receivest what was meant.
Just live thy life.

Just live thy life. Be not in fear.
The strength of wrong shall disappear,
And right is ever drawing near.
Just live thy life.

Just live thy life. Seem what thou art,
Nor from simplicity depart,
And peace shall come upon thy heart.
Just live thy life.

—*J. L. Stockton.*

TREASURED.

There are so many things to make me glad;
Remembered music, snow and daffodils;
A one-day meeting with a barefoot lad
With two limp-hanging fish (such pride he had)
And once-trod foot trails high among wild hills.

There are so many things to make me good:
Easters, and Junes, and firelight reveries;
And August shadows in a fragrant wood;
And swimming in cool waters; oh, and trees
That spoke to me as only comrades could!

There are so many things—each laughing day
More sweet with little gladnesses has been;
A friend's hand touching mine, a word to say,
A laugh to hear, a flower along the way;
And memory to keep my treasures in!

—*Mary C. Davies.*

Address by pastor, "The Uses of Lent." Announcements. Close as in Closing Service in the Topics.

(Reviewed by Rev. J. Ernest Zimmerman.)

There is no incident in the life of our Master that is so pathetic as this one. We have a pathetic scene at the tomb of Lazarus, another as He weeps over the city of Jerusalem, but neither of these impresses us as does this scene in the Garden of Gethsemane. The grief there displayed is more than human. It is the grief of the Son of God. No human being born in sin, can experience the agony borne by the Master at this time and on the cross. Christ, whose humanity was perfect, whose brain and nervous system was not benumbed by sin, surely suffered far more than it is possible for us to imagine. And this suffering impresses us all the more when we face the fact that he was bearing our griefs, and carrying our sorrows. As we view this scene we are personally interested. It was for our sake that the Father spared not His own Son. It was for our sake that Jesus, our High Priest, offered up prayers and supplications with tears unto God.

The last quiet evening of fellowship has been passed in the upper room at Jerusalem by Jesus and the twelve. The last discourse—so full of encouragement and consolation, has been delivered. The Holy Sacrament of the Altar has been instituted with all its accompanying promises of forgiveness and grace and strength. The last, the most wonderful and precious prayer has

been offered by the Master for his disciples. Instead of returning as on previous evenings to Bethany, the little company proceeds to a spot where Jesus was wont to retire from the excitement of the city, for meditation and prayer. The little band passes through the city gate and descends into the valley of the Kedron. We can easily imagine from our own dispositions, that few words were uttered on this journey. The words to which they had just been listening were being weighed in their minds. Each one was busy with his own thoughts. On the slope of Olivet they halt at the enclosure of a garden or olive orchard. Here he requests the disciples to remain, except Peter, and James and John. These three, who seemed to understand more fully than the rest His mission and His love, were taken into the garden a little distance and were witnesses to his sorrow and anguish. The Master then entreats their sympathy. How the humanity of Christ is here exhibited! We can almost hear Him say to these three: "My soul is exceeding sorrowful unto death; tarry ye here and watch." Then he goes a little distance from these three dear friends and falling to the earth he prayed to His Heavenly Father that the hour might pass from Him. In His anguish of soul he sweats, as it were, great drops of blood. He was suffering now all and more than he suffered as the nails were driven through His hands and His feet.

In His prayer for deliverance we are impressed with the beautiful submission to the will of the Father. Amid our greatest trials and afflictions, none of which can be compared with the Master's, it is extremely hard to always say, "Not my will but Thine, O Lord, be done." And indeed, many times we are somewhat rebellious. But here is an example of perfect submission. Note also that when He had fully submitted His will to that of His Heavenly Father, an angel came and strengthened Him, as is recorded by Luke. Hard as it may be to submit to the will of God, no matter how great the sacrifice demanded, perfect submission always brings the necessary strength and grace to bear the trial, and invariably the greatest peace and joy and blessing comes after the cloud has passed.

Again, we are at first thought led to wonder at the fact that these favored disciples slept.

But we must remember that they had been under a tremendous nervous strain and they were also very sad. In their gloom they readily fell sleep. It must have made the heart of the Master still heavier to find that these trusted friends should so far forget his troubles as to be able to sleep at this trying time. But also note the beautiful spirit of charity He exhibits when He excuses them with the words "The spirit truly is ready, but the flesh is weak."

As we study this incident in our Master's life, let us strive to be more submissive to His will, let us learn the lesson of charity toward our fellowmen, let us not forget the admonition of our Master, "Watch ye and pray, lest ye enter into temptation." Let each member of our League prayerfully study this and the scenes that follow in our Master's last days and I am sure a deeper love for Christ will be kindled in our hearts, which will manifest itself in greater activity in the vineyard of the Lord.

Oculi. March 26, 1916.

THE PRIESTHOOD'S LAST CHALLENGE

Matt. 26:57-68.

DAILY BIBLE READINGS.

Monday, March 20—Luke 15:1-10.
Tuesday, March 21—Luke 15:11-24.
Wednesday, March 22—Luke 15:25-32.
Thursday, March 23—Luke 16:1-13.
Friday, March 24—Luke 16:14-18.
Saturday, March 25—Luke 16:19-31.

HINTS FOR LEADERS.

Opening hymn, "Safely Through Another Week." Psalm 95 (read responsively, all standing). Gloria Patri. Scripture lesson and prayer by the pastor. Hymn, "Sweet Hour of Prayer." Remarks by leader on the Topic. Special music as previously arranged for.

Recitation:

HEART'S SUNSHINE.

Oh, if only those who love us
Would but tell us while we live,
And not wait until life's journey
Ended is, before they give
The smile we hungered after,
Tender words we longed to hear,
Which we listened for, but vainly,
For many a weary year!

There is much of pain and sorrow
All must bear, and bear alone,
Yet how helpful is the sunshine
Of a cheery look and tone!
How it brightens up life's pathway,
And dispels the shadows grim,
And restores our shattered idols,
Which we built in days now dim.

Then bestow your sunshine freely!
Let it shine from out your eyes,
Let it speak in warm hand pressures,
Let it breathe in heartfelt sighs,
Let it cheer the fainting spirit
Of some brother in distress,
Let it thrill our jarring voices
With a note of tenderness.

For in serving fellow mortals
We best serve the Father, too,
And in lightening their burdens
Ours grow light and fade from view.
And a sympathetic nature
That vibrates to others' needs
Is a bit of God's own sunshine
Quickening to noble deeds.

Address by pastor, "The Suffering Saviour's Last Week and Its Meaning to Us." Isaiah 53:1-12 (read responsively, conducted by the leader. Hymn, two devotional hymns. Announcements. Lord's Prayer. Doxology. Benediction.

(Topic reviewed by Rev. Paul W. Koller.)

As we study the history of these last weeks of our Master's life, we can see and

feel the growing hostility to Him. This is confined however to the leaders of the Jews, for the common people heard Him gladly. The leaders are not passive in their hatred, however, and are able to stir the crowd to also desire His death. This culminates in His arrest by a band of soldiers and Temple guards early Friday morning. He is taken by His captors first to Annas, the ruling High Priest, and then to the palace of Caiaphas, where the leaders of the Jews are in session. Here it is that these men representing the priesthood challenge the person and claims of Christ, and declare Him worthy of death.

It is the last challenge of the priesthood, for with the death of Christ humanity needed them no longer.

I. *The Priesthood.*—We often speak very contemptuously of the priests of Israel. We say with a curl of our lips, "The priestly class." We should not forget that the priesthood was established by God Himself, and that it played a great and blessed part in the history of the Children of Israel. Moses at the direction of God organized a priestly caste at the time of the making of the Ark and the building of the Tabernacle. The tribe of Levi was set apart for these holy duties. At their head was a High Priest and he was always a man of influence and power. In the early days of Israel the priests were for the most part worthy and consecrated men. But the days of Christ find the priesthood greatly degenerated. The old devotion to Jehovah has given place to love of power and selfish scheming. It is the old story of the failure of a great man or organization of men because the heart is not right. It is a sad picture of fallen greatness.

II. *The Challenge.*—As most of us know, Caiaphas, while not the High Priest recognized by the Roman authorities, is the real leader of the Sanhedrin. And he it is who is now conducting the trial of Christ. Witnesses are sought for upon whose evidence they can condemn Christ to death, but none are found. Finally two men appear who falsely testify that Jesus said He could destroy the Temple and build it up again in three days. Even this testimony is not sufficient. Then apparently in desperation the High Priest rises and hurls this challenge at our Lord: "I adjure Thee by the living God, that Thou tell us whether Thou be the Christ, the Son of God."

The words are high sounding, but the motive back of the challenge is very low. He knew that Christ had more than once claimed to be the Messiah looked for by all Israel, and so the Son of God. He felt that Christ would not deny it now and that out of His own lips they would have evidence upon which they might condemn Him. This is a most unworthy challenge from the priesthood once established of God to lead men to know the true and living God, of whom prophecy had spoken so clearly.

III. *The Answer.*—Christ answers the challenge as to His being the Christ with a strong affirmative. His answer said to those leaders, "I am the Messiah, the Son of God, and what is more you shall see and know my power."

We need to hear and rely upon this definite answer of Christ. In spite of this direct assertion of our Lord, some will persist in making Him only a wonderful teacher or a great ideal. Jesus Christ is the Son of God and the long promised Messiah. If He were not, then we would not have any sure hope of salvation.

This answer of Christ, which brought such anger and passion to the High Priest and the Sandhedrim, should bring great joy and satisfaction to us who need salvation. Let us not forget this in our Lenten meditations. He who stands before the council, a condemned man and soon to die an ignoble death, is our Redeemer ready to give His life for sinful men.

IV. *The Universal Priesthood.*—Our topic calls this lesson "The *Last* Challenge of the Priesthood." That word *Last* is worth noting, for in a sense it was the last. The priesthood had been organized to stand between man and God, and so represent God in His dealing with humanity. But when Christ died the veil of the Temple was rent in twain. Man no longer needs anyone to stand between him and God. Through Christ Jesus we can come directly to God with our worship and prayers. The way to God is open even for the vilest sinner. No priest is needed to intercede for him. All who are saved by faith in Jesus Christ belong to the universal priesthood of believers. That does not mean that we are not to have pastors and ministers of Christ, but it does mean that we all have a great sacred privilege and a great sacred duty as children of God. The old priesthood has given way to the new priesthood of believers.

QUESTIONS.

1. Why did the priestly class hate Jesus so much?
2. Was their challenge the natural challenge of the old for the new?
3. Can we understand Christ's answer in any other way than that He claimed to be God?
4. If we are all priests of God, what is our great duty these Lenten days?

Rogation, May 28, 1916

God's National Providence in General Victorian or Empire Day—Providence in Canadian History

MILTON J. BIEBER.

THE history of Canada is a narrative of God's dealings with a people that are rapidly taking their place in the world's affairs; of a country that offers the golden opportunities of the twentieth century; of a nation that seems raised up of love for a specific purpose.

Canada, larger than the United States, has unparalleled material resources in its vast stretches of grain and of pasturage; its extensive orchards; its unbounded supply of timber; its rich mineral resources in valley, hill and mountain; its world-eclipsing fisheries. The climate is unsurpassed in healthfulness and vigor, and in consequence the nation raises big men, fine women, and healthy children.

The people observe the Lord's Day and therefore Canada is a nation that worships God. As a result she is a missionary nation and in 1910 held the first national missionary congress in the history of the world, when daily 6,000 people hailing from Nova Scotia to British Columbia crowded into Massey Hall, Toronto, to give and get missionary information and inspiration. As the nation is becoming wealthy she is beginning to pour out her treasures of men and means for the extension of God's Kingdom at home and abroad.

God's Special Providences

1. *Settlement*—Much depends upon beginnings. Mankind was served in Canada's first settlement (Quebec, 1608) by Samuel Champlain in whose eyes "the saving of a soul was worth more than the conquest of an empire" and who laid the foundations of a future nation by seeking to convert the Indians who were living "like brute beasts, without faith, without law, without religion, without God." Such faith in God and zeal for souls triumphed, the Quebec colony, though beset with enemies without and within, by the grace of God, lived, became the beginning of other settlements, the starting point of Roman Catholic missionaries, who founded schools, hospitals and churches; and of explorers who discovered the Great Lakes, the Mississippi and other portions of North America.

2. *Conquest*—God has destined North America for the accomplishment of His purposes—for great and beneficent achievements. He intended it to become the home of free and enlightened nations, the asylum for the oppressed of all the world. It was therefore necessary that Protestantism hold sway and that Anglo-Saxon institutions prevail. For that reason General Wolfe was Providentially raised up to command the English forces that were engaging the French for mastery in the new world; and on the Plains of Abraham (Quebec, 1759) Anglo-Saxon civilization and Protestantism triumphed over Latin civilization and Roman Catholicism and the northern half of the Western Hemisphere became destined for the development of free institutions.

3. *Separation*—There came a time when God in His wisdom decreed or allowed this growing people to become divided into two great nations, and, though of the same stock and of a kindred spirit, to work out His will and their destiny separately, though side by side. This division occurred when the revolt of the southern colonies (1775-1783) against the mother country triumphed and the United States of America was formed. The inhabitants north of the St. Lawrence and the Great Lakes, however, remained loyal to their foster mother defeated the invaders in 1775-76; and in the War of 1812 when a second strong attempt was made to conquer them again gloriously triumphed in arms, again proved their allegiance to Great Britain and their right as well as their desire to a separate nationality.

4. *Progress*—After repeated struggles for representative and responsible government; after the subduing of the Rebellion of 1837, which uprising, however, resulted in many important and lasting reforms; after the quelling of insurrections in the East and in the West, the nation majestically emerged into the arena of nations through the confederation of the various Provinces into the Dominion of Canada which though an integral part of the Empire, preserves for it autonomy and self-government in all its national affairs, and makes it the largest and the most important overseas unit in the Imperial Union.

5. *Peace*—For over one hundred years under the Providence of God, Canada has

(*Continued on page* 26.)

A Call and a Choice

A SERIAL STORY

BY ALVIN

Chapter II. St. John.

AT the close of the morning session, Ernest wandered apart from the throng, to a quiet nook of which he knew. He had felt in the morning, that his future was almost definitely determined. Now, he was again in a whirl of doubt. Always as he strove to fix his mind on the old plans and visions, that sweet, penetrating voice rang into his consciousness,

" 'Tis wonderful, 'tis wonderful,
The debt of love I owe."

Finding it impossible to rid himself of that haunting refrain in solitude, he returned to that part of the grove where the lunches were being arranged on the tables, or on the grass.

"This way, Ernest," called Emma Lawson. "Here's your favorite drumstick."

And she held up two, delicately browned, each set in a tiny horn of lace paper, like a bouquet.

"No, Ernest, you are to lunch with us," called Nettie Barlow. "I've a roast pigeon for you, and strawberry shortcake."

"I've something better still, Elmore," cried Hugh Harris. "Ice cream cones and lemonade."

Laughing, and embarrassed by his wealth of invitations, Ernest replied, "I shall have to make a tour of the world, I suppose, to avoid giving offence. Emma, I will begin with one of your drumsticks, and top off with an ice cream cone, Hugh."

With much innocent jesting and gay laughter he made the round of the various groups. All his doubts and perplexities were forgotten for the time, and the sweet, penetrating voice was silenced by the light, careless talk of his companions. The lunch hour passed swiftly and pleasantly, and he never even remembered to ask if any one knew the woman with the angel face and the haunting voice.

At the opening of the afternoon session, he occupied a front seat with others of his home congregation. He glanced rather carelessly at the men on the stand; but suddenly half started to his feet, and cried out with delighted amazement, "St. John!"

"Yes. Didn't you know he was here?" whispered Emma Lawson, as she smilingly drew him down to his seat.

"No; his name is not on the program."

"Oh, he is an unexpected attraction, but every one is so glad. Rev. Arnot could not come, and St. John did."

Ernest turned again to look at a pale, slender man sitting beside Rev. Lasell. Paler, more ethereal looking than ever, but with a deeper, holier joy and peace beaming from every feature.

John Thornton was still a young man, hardly thirty, yet his zeal in his Master's service had nearly burned life's candle to the finish. He had no specific disease—he was simply wearing out, as a machine in constant operation, gives out in all its parts at once; yet, with this difference, as his physical powers weakened, his spiritual strengthened. He had been ordained at twenty-two, and his first charge had been a mission in a large city. After three years of strenuous prayers and labors it had become a strong, self-supporting congregation. Leaving it in the care of another pastor, he had undertaken a most arduous mission, under the most discouraging conditions, in a mountain region of Tennessee. But nothing could daunt this brave-spirited man, who relied so implicitly upon the promise of God, that His seed sown in faith should not return unto Him void. He believed it his duty to sow at all times, in all seasons, and by all waters; and he left the harvest to the Master at whose command he went forth.

Ernest Elmore loved and reverenced this man, whom he had met before, as he did no other man on earth. The young missionary, early in his career, had been given the title "St. John," because he was the modern apostle of love, as the beloved disciple had been the earlier. To the hero-worshipping soul of the boy, John Thornton was the Wellington of spiritual warfare, the Solomon of divine wisdom, the Crœsus of heavenly riches—the Nathanael in whom there was no guile. It had been largely due to the young missionary's influence that Ernest had resolved to consecrate himself to God's service.

It was with something like a shock of pain that he thought of St. John's disappointment at his change of plans. To a man, every fibre of whose being was bound up in his work, whose devotion to Christ and His service was as the breath of his life, the knowledge that any one could take hold of the plow, and then not only look

backward, but go back, leaving the plow in the unturned furrow, would bring exquisite disappointment and sorrow.

The woman with the angel face and marvelous voice was sitting near St. John, and now and then they spoke to one another in a low tone. Once Ernest was sure he, himself, had been pointed out to her, for she glanced at him and then at St. John with a swift, smiling approval.

The S—— choir now gathered about the organ, and soon the grove rang with the harmony of mingled voices as they sang, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace."

Solo, duet and chorus, piano and forte, the sentence was repeated, until each word fell like a thud upon his heart, the while he kept his eyes upon St John's feet, and thought of the wild, rough mountain paths they had trodden in the past five years, bearing "good tidings" to the poor, illiterate mountain folk.

At the close of the anthem, and after a few explanatory remarks by Rev. Seaton, St. John stepped forward, his eyes glowing, his face radiating, and began a brief history of his work in the mountains. His words were so plain and simple, a child might easily understand, his manner that of one conversing with a dear and intimate friend of whose interest and sympathy he was assured. You only thought of two things—the spiritual need of those poor souls, and the Master's tender, anxious care that they might hear the good tidings and receive His peace. You felt only two emotions—a great, tender sympathy for them and a God-given impulse to give yourself and your all to help them.

Mind and soul intent—listening, Ernest Elmore felt there could be but one path for his feet to tread, one use for his heaven bestowed talents, one Master to serve, one crown to strive for.

While his soul was still on the heights, as it were, of self-consecration, the woman with the angel face stepped to St. John's side and said, "I will sing for you, if you please, one of our favorite hymns, in the mountains. Our people are a very simple folk, as wild, untutored and as ignorant, in many cases, of the ways and laws of civilization as the Indians were before they knew the white men. Yet they are a warm-hearted people, capable of the greatest fidelity. Our work among them has been arduous, and slow to show results; but, after about five years, we begin to see the fulfillment of God's promise that 'He that goeth forth with weeping, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.'"

She paused a moment, looked silently, smilingly, over the audience, then clasped her hands and lifted her dark eyes to the cloudless June sky. A hush fell over the throng—only a bird somewhere in the grove trilled softly:

"As birds to the mountains,
For refuge I flee,
When tempests beat round me,
My Jesus, to Thee.
My Jesus, to Thee,
My Jesus, to Thee,
As birds to the mountains,
For refuge I flee.

"As birds seek the mountains
When danger is near,
I flee to my Jesus,
Where nothing I fear.

"As birds in the mountains,
In Jesus I rest,
When care-worn and weary,
By labors oppressed."

"It is the reference to the mountains that so endears the hymn to them. They love the mountains with a love as enduring as the eternal hills. Ah, my friends, if you could go with me, and spend a few weeks among our little flock, you would feel that it is well worth all the self sacrifice, all the toils and hardships, to rescue even one lamb for the heavenly fold. Oh, brothers and sisters, through our dear elder Brother"—her voice took on a sweeter, more pleading tone—"when we remember the marvelous love of God in that He gave His only Son to ransom you and me—when we remember the exceeding great price our Saviour paid for each soul in this wide universe, how can we forget, for a single moment, the wonderful debt of love we owe? How can we refuse, when He asks our help in bringing all His lost children home? Some are to give of their wealth, others of their time and talents; and many, in days gone by, were called to a martyr's glorious death. There are martyrs still in these modern days, though they are not burned, or thrown to wild beasts. Perhaps you, my brother, are called to be such an one—to sacrifice worldly wealth and honor to serve the lowly Nazarene. Perhaps you, my dear sister, are called to sacrifice a life of ease and social pleasure, to serve the Master in some quiet nook or corner. Perhaps, brother or sister, you are called only to give of your substance, be it much or little, to help those who must make the greater sacrifice. Can you, dare you, refuse Him anything He asks? Oh, remember the wonderful debt of love you owe the precious Son of God, because He loves you so."

Somewhere back in the throng that had

(*Continued on page* 26.)

The Junior Luther League

Activity

Everybody enjoys an active and wide-awake organization, no matter what its purpose may be. The same is true of church organizations and of the Luther League in particular. If this be true among the older ones it is also quite true among our boys and girls. They also like an active and wide-awake League. And if it is not active and wide-awake, they will lose their interest and drop out of its membership. There is no member of the human race who will be more quick to see a failure and be influenced by it than the boy or girl of the teen age. But it is these we seek to interest in the affairs of the Church. It is incumbent upon us then, to do all we can to be active and alert in making our League work live and interesting. With an interested, loyal, active and alert superintendent such a League will become a flourishing and active one. And the boys and girls will not drop out but will work for others and thus add to the membership.

Demonstrations

The value of illustrations in presenting truth is too well known to be discussed here. However, just let us say that this is what is needed in many districts to show the value of Junior work and to stimulate an interest in organizing local societies. The Pittsburgh District, at its fall convention held in November, gave another demonstration of the value and efficiency of their Junior work, with the result that interest and enthusiasm in this form of League work is growing. This was but one of many conventions at which the Juniors were present, present to the number of 125. Read the account of it on page 26 in the January issue of the Review.

On Washington's Birthday the Philadelphia District will give their entire convention of half a day over to the consideration of this subject, including a practical demonstration with about seventy-five boys and girls. In this way all can see what can actually be done along this important line. If we want to retain our boys and girls to the church in after years we must train them now. Further we must interest them through other channels than the Sunday school and the Catechetical Class. Let there be more demonstrations at district conventions and the work will grow more rapidly than heretofore.

Topics for March

March 5—"Paul Is Ready to Die, if Necessary, for Jesus." Acts 21:7-16.
March 12—Missionary Program. Suggested topic, "Lent and Missions."
March 19—"Paul Is Received and Warned in Jerusalem." Acts 21:17-25.
March 26—"Paul Is Attacked by Hostile Jews." Acts 21: 26-31.

March 5.

By Earnest Anton Trabert.

The Story Told—The one desire of Paul's life was to make Christ known. In the fulfilment of this purpose he did not count the cost. Read II Cor. 16:24-27, to learn what he endured for Christ's sake. Before him there is one path of duty and nothing can turn him from that path. On his return to Jerusalem from his third missionary journey Paul visited with Philip the Evangelist in Caeserea. While here Agabus, a prophet, came and acted out a parable. He took Paul's girdle, and, binding his own hands and feet, said that the owner of the girdle should be bound in the same manner by the Jews in Jerusalem and made a prisoner by the Romans. Paul's companions, as well as Philip and the other Christians of Caeserea, begged him not to go to Jerusalem. Paul, instead of hearing their pleadings, rebuked them: "Why do you try to take away my courage by your pleadings and tears," he said. "I am serving my Saviour. For His sake I will be bound and even give my life." Paul knew he was in God's hands. He knew God's way was right and best. He had learned that happiness of soul was only possible by following God's will. His friends knew this, too, and so they said, "The will of the Lord be done."

The Golden Text—Commit verse 13.

Scripture References—Jesus suffered for our sakes: Matt. 26:37-39; 45:46; Luke 22:44; John 19: 1-5; Rom. 5:6; I Peter 2:21. We must suffer for His sake: Matt. 16:24; II Cor. 16:24-27; II Tim. 2:11-12, 3:12; James 1:2-4; I Peter 3:14. We must even be willing to die for Him: Luke 22:33; Matt. 16:25; Acts 20:24.

Main Lesson—The path of Christian duty is a way of suffering for Jesus' sake.

Other Lessons—Ministers are God's prophets telling us God's will, we must hear them. . . . Our friends often try to lead us away from the path of duty, but the true Christian says, "I must, for Jesus' sake" . . . "I am ready," says the child of Christ, "ready to live for Christ, ready to die for Christ." . . . God's ways are not our ways, and we can only be at peace with God by going His way. . . . The Bible tells us of many happy things which shall be ours, but it also tells us that "all who would live godly in Christ Jesus must suffer persecution."

Practical Thoughts—Every one wants to be happy. The way to happiness is not smooth and straight, but hard and crooked. No one can be happy whose heart is not right in God's sight. Only that one has a right and pure heart which loves God for Jesus' sake and gladly does His commandments, no matter how hard they are. As long as the boat floats with the stream it is easy to row. But when it

crosses the stream, ah! then it is hard to row. How the oarsman must watch if he would reach the other shore and land in the proper place. Just so the Christian life is a crossing of the stream of earthly life. To float with the world is easy and this is our natural, sinful desire. But we are called with Christ to move across the stream of the world to the heavenly shore. That means work—suffering.

Suggestion for Blackboard—Draw two lines, parallel one to the other. That does not form the cross. One line must cross the other or we have no cross. Now draw one line across the other. This makes the cross. Apply as above.

Topics for essays—The Story of Stephen, the first Christian martyr. Early Christian martyrs. How we of today must suffer for Jesus' sake.

March 12.

By Arthur T. Michler.

Use the outline of the regular League program. Both Lenten and missionary hymns should be used. Do not overlook the regular Scripture and hymn memory work. The Scripture readings can be Matt. 4:1-11 or in series can be John 14:1-6; 15-21; 15:1-8; 9-14; 15-18; 19-21; 22-27.

Lent

What It Is—Lent, a word which means "spring," is a special period of time during the church year in which we give more time and thought to the services of the Church than usual. It comes before Easter and is forty days in length, not counting the Sundays. It begins with Ash Wednesday, a day so-called, because on it, in the early church and in Roman churches of today, the foreheads of the worshippers are crossed with ashes made by burning the palm branches of the previous year. It also means the beginning of the season for real sorrow for sin and prayer. In the Old Testament ashes were always a symbol of sorrow for sin and since this holy season is for this purpose and for thinking about Jesus' great sufferings for us, the opening day is appropriately called Ash Wednesday.

Why We Use It—We use this holy season for our spiritual betterment. There have always been special times in the church when the people are to come together to confess their sins and think more about God's pardon through Christ. So Lent is used because it has been proved to be a good practice and because the church has used it for so many hundreds of years. What the church has done for so long a time with profit, we do not disregard. Since God used forty days' time for several very important events in His Kingdom upon earth, such as the destruction of all the wicked by a flood, the conversation with Moses on the mountain, the number of years of wandering in the wilderness, the temptation of Christ and the length of time He was upon the earth after His resurrection, it seemed good to the church to use this period of time for thinking about Him who is our Saviour that we might be drawn nearer unto Him.

Its Purpose—The real purpose of the Lenten season is to learn what sacrifice means. We must learn it first of all from Jesus' noble life and example. We are to learn that the sacrifice of Himself brought life unto us. Without that sacrifice there would have been no life for us.

But we must learn by doing. We should sacrifice time to attend church more, sacrifice money to give more, sacrifice energy to do more, sacrifice thought to learn more. If we do not learn how to do this we will never think very highly of Jesus' wonderful sacrifice for us.

THE LENTEN SEASON

Self-discipline ought to be clear to every mind, but experience shows us that it is through a misunderstanding of this duty that people lose the spiritual value of this season. The Lent of some is made up of abstinence from indulgences. The mere abstinence is of no value in itself. The abstinence is a means to an end. The end is the growth of spiritual life. Unless that is attained the abstinence is worse than useless, for its appearance deceives the man himself and others. The time, the energy, and the money saved from indulgences is to be spent not in an increased indulgence after Easter, but in devotion, work and support of Christian things. But all this is on the negative side of self-discipline. The positive side is the difficult but valuable part. Of what use is it to clear the ground unless good seed be sown? So daily devotion to prayer and Bible reading and Christian works is the essential of true Lent-keeping.

Special devotion has its object supplied in the climax of Lent, that is, our Lord's crucifixion. Nothing will so humiliate and, at the same time, so strengthen the soul as the continual memory of our Lord's death. It will give to our meditation the keen personal edge that saves us from the barrenness of general statements. When we get face to face with God alone in the quiet of our own heart the point at issue is not, then, "God so loved the world," but "God so loved me," "Christ died for me." Throughout this coming Lent let our thoughts be much on the Lord's death, and the forgiveness that it brought to the world. So surely as this Lent may be to us a time of spiritual growth and refreshment, so shall we realize that we can make our rule for Lent the rule of life. When the possibility of growth is revealed by this special season, we shall see how continual growth and blessing may be ours.

Its Relation to Missions—There is a relation between the spirit of Lent and that of missions. It can be briefly stated in the one word, self-denial. The motive which prompts us to self-denial is the same motive that creates in us a deeper interest in missions. When we celebrate the holy season of Lent and think of what Jesus has done for us it should make us think of the many people who have never heard of this Jesus whom we worship and leads us to become more interested in them. Out of the Lenten season we should get a stronger desire to do all we can to fulfill Jesus' last command to preach His Gospel in all the world.

The Spirit of Love—It is this eternal spirit of love for us all that brought Jesus to so much suffering. If it had not been for this we would not be able to observe Lent and consider its relation to missions as we do. It is this feeling that should throb in our hearts both toward God and man. We can show this as boys and girls now. Doing all things of a kindly and Christian nature we can to all people is the way to grow in this grace. So whatever we give and do for missions should be done with love as well as in the spirit of sacrifice.

THE WAY OF THE CROSS

In a far away land on a stone it is written,
Chiseled in characters fair to the sight,
In the place where He labored, loved and was smitten,
"The way of the Cross is the way of light."

Beautiful words! forever outsending
The story of Christ and His wonderful might,
Telling of love to the lowest one bending,
"The way of the Cross is the way of light."

Beautiful truth, on my life be thy shining!
Sun of my day and star of my night;
So shall I walk unmoved, unrepining
"The way of the Cross is the way of light."

Strong are the mountains, Lord, but stronger Thou!
Where beats the tempest on the hither side,
Beneath their shelter bloom the vine and rose;
So do thy chosen ones in Thee abide,
Nor fear the storm-wind though it wildly blows,
All undisturbed in their secure repose.
—Ex.

Original essays:
"Services During Lent."
"The Need of the Lenten Season."
"How the Cause of Missions Will Be Helped by a Sincerely Kept Lent."

Questions to be answered by the League:
"Does the Lutheran Church in Heathen Lands Observe Lent?"
"Ought we attend faithfully the Lenten services of the Church?"

BLACKBOARD OUTLINE.

Lent { Its Duration. / Its Meaning. / Its Purpose.

Has a Relation to

Missions { Which breathe the same spirit. / Which possess the same motive. / Which require the same activity.

The superintendent can add whatever else is thought desirable. Plan ahead if you wish to make this a most interesting and live meeting.

March 19.

By Miss Jane M. Truxall.

The Story Told—We have been studying lately, in our Junior League meetings, about the great Apostle Paul and his Missionary Journeys through Asia Minor and Europe. On these journeys he established many churches and brought many people to Christ, preaching the Gospel in all the cities of those provinces, among them Derbe, Lystra, Iconium, Antioch, Ephesus, Philippi, Athens and Corinth.

At the close of his third and last missionary journey Paul determined to go up to Jerusalem, and to be there at the Feast of Pentecost. His friends did not want him to go, as they feared the Jews there would do him harm, but, like his Master, he set his face steadfastly toward the Holy City, after praying with them and bidding them farewell.

When he arrived there the brethren received him gladly, and the next day took him to meet James, then the head of the church at Jerusalem, and the elders of the church. At this meeting Paul told them of the wonderful things God had wrought among the Gentiles by his ministry. They rejoiced greatly at this, but they told Paul that they understood that he taught the Gentiles that they need not be circumcised nor follow the Jewish customs, and as thousands of Jews had already become Christians they found fault with Paul in this matter, and they feared when it was learned he was in Jerusalem the multitudes would gather together and do him harm. They then advised Paul to bear the expenses of the purification of four men who had taken a vow, so as to show the people that he walked orderly and kept the laws of the Jews. Paul heeded the warning of the elders and did as they wanted him to do.

Scripture References — Hospitality: Acts 15:4; I Peter 4:9; Ps. 16:3; Heb. 13:1-2; Ps. 119:63. James: Acts 15:13; Gal. 1:19; Gal. 2:9; James 1:1. God's Wondrous Works: Acts 14:27; Acts 15:12; Acts 15:18; II Cor. 12:12. Glorifying God: Acts 11:18; Luke 7:16. Multitudes believed: Acts 2:41, 47; Acts 4:4; Acts 5:14; Acts 6:7.

Main Lesson—It is a glorious thing to suffer for Christ and to be resigned to His will.

Other Lessons—Christians should be hospitable, and it is good for them to meet and part with prayer.

God preserves his servants from wicked and unreasonable men, and gives them an opportunity to spread abroad His Gospel.

Suggested Topics for Original Essays—
What is a vow? Give some instances.
Tell something about the City of Jerusalem.
What is meant by the Law?

BLACKBOARD OUTLINE.

Law { *Of God* { Holy. / Perfect. / Spiritual. / To Be Obeyed. / Love the Fulfilling of } / *Of Moses* { Divine Authority. / Preserved in Ark of Covenant. / Given at Sinai. / Engraved on Stone. / Written on Door Posts. / Children Instructed in }

March 26.

By Rev. J. M. Guss.

After his third missionary journey, Paul had just come to Jerusalem. Here many of his brethren received him most kindly. But many believing Jews were hostile toward him, because he had not compelled the Gentile converts to adopt the Jewish law and ritual, and had taught that even the Jews were not saved as Jews, but simply by such a faith in the Messiah as led to new hearts and holy lives. Some of these hostile Jews from Ephesus had seen him in the city in company with Trophimus, a Gentile Christian from their own city. When they now saw Paul go into the temple with the Nazarites, they thought that he had taken this Gentile into the temple. Such an act was forbidden and deemed a sacrilege worthy of death. At once they cried out for help and accused Paul. Those shouts, "Men of Israel, help! help! help! The temple is defiled!" brought the people together. Mad with rage, they roughly seized Paul, ready to kill him as a blasphemer. It was all a mistake, but a mob never stops to find out the truth. They dragged Paul outside the temple, for its pavement must not be stained with his blood, or it would be defiled indeed. Out through the woman's court, through the gates of shining brass, down the marble steps to the lower court, they dragged him. Quickly the Levites closed the gates. Beating him, they were hurrying him to the outer gate of the lower court, when Roman sentinels, on guard at Castle Antonia, saw the tumult, and hurried to his rescue.

Scripture References—Acts 24:18; Numbers 6:13; Acts 26:21; Acts 24:5-6, Acts 20:4; Luke 23:2; Acts 6:13; Acts 16:20; Acts 17:6; I Peter 2:12; II Tim. 23; Phil. 1:29.

Main Lesson—The Good Soldier of Christ

(*Continued on page* 23.)

Among the Luther Leagues

BY REV. LUTHER M. KUHNS.

ATTENTION is called to the excellent working conditions of the Luther Leagues throughout the country. This condition has been shown by the reports of the General Secretary published in the REVIEW. Never has there been a more encouraging period than at present in its history.

A Word to Officers

It is not enough for an officer to be a man who merely fills his job. The officers of the League should be keen to visualize the future and have energy and ability to materialize that vision. Emergency will arise in the conduct of the League that will test and bring out the ability of the leaders. No job is too big for a man who possesses these qualifications, resources, initiative and endeavor. Energy, determination, ability, perseverance will count in the management of a Luther League no matter what may be the local conditions. To make the Luther League move we need not only pull, but also push.

Activities of the League

The application of the Detroit District League for membership in the Luther League of America has been received. The Detroit District League is in good condition. It is believed that a Michigan State Luther League will eventually be organized, through the stimulating influence of Detroit Luther Leaguers.

The Iowa State Luther League will hold its convention at Marshaltown, May 10. The South Dakota State Luther League will hold its convention at Garretson, May 5, 6 and 7. The theme of this convention is "Our Calling."

Since our last report ten local Leagues in different states have been organized.

The Rhinebeck District Luther League, New York, has under consideration the establishment of a Lutheran Old Folks' Home in the Hudson Valley. The committee appointed by this district consisting of Rev. H. E. Snyder, of Kingston, and Mr. James M. Reynolds, of Valatie, has sent out a communication to the Churches within this district relative to the establishment of this Home. Let us hope that such an institution may be established and cared for by the Rhinebeck Luther League.

The General Secretary was present at St. John's Church, Albany, in January, and preached at the evening service to a large congregation. St. John's Church has a large Luther League, having a membership of 575. The General Secretary has visited the Leagues of Detroit, Toledo, North Tonawanda, N. Y.; Johnstown. N. Y.; Gloversville, Hoboken, Middle Village, and several other points quite recently.

Toledo Convention

Toledo has selected the Coliseum as the place for holding the Grand Rally at the Convention of the Luther League of America, August 15, 16 and 17. Increased activity on the part of the pastors and increased activity on the part of the local people are noted among the Luther Leagues of Ohio. The meeting on the second evening of the convention, in all likelihood, will be held in Memorial Hall. The speaker on this night will be Hon. Henry Harter, Canton, Ohio, Judge of the Court of Common Pleas. The speaker at the Grand Rally will be Hon. Benjamin K. Focht, of Louisburg, Pa. Mr. Focht is the son of a Lutheran minister and was educated at Bucknell University, Pennsylvania State College, and Susquehanna University. Mr. Focht served three terms in the Pennsylvania Assembly, four years in the Pennsylvania State Senate, and has served four terms in Congress. Mr. Focht is an editor of a newspaper and an orator of some note.

From now until after the Twelfth Biennial Convention of the Luther League of America in August eyes of Lutherans will be centered upon Toledo. We may expect more things from the Lutherans of this great city and feel assured we will not be disappointed in our expectation.

Where the Church Has No Opposition

Here is a good thing by P. C. MacFarlane. I wish to pass it on to others, especially to our Luther Leaguers, whose motto is, "Of the Church, by the Church, for the Church."

"The Church today is ambitious to be popular. It wants the crowd. It has built great churches to contain the crowd. Within twenty years we have doubled the seating capacity of the churches of the continent; we want these large auditoriums to be filled. The question I raise is whether the Church can fill them and remain true to her mission. The people want to be amused. You can replace your choir by an opera and per-

(*Continued on page* 34.)

Toledo a Lutheran Center

BY REV. ALVIN E. BELL.

WHEN the Luther League of America meets in its twelfth biennial convention next August 15 to 17 in Toledo, Ohio, they will be the welcome guests of a Lutheran population of over 19,000, in addition to the many Lutherans in the territory of the Northwestern District of Ohio who are outside of the gates of Toledo proper.

Toledo Lutherans are not only first numerically among the Protestants there, but they outnumber the combined membership of the next three denominations. A *mighty host* they are indeed. The German Iowa Synod ranks first in the family, with six congregations having a combined baptized membership of 6,324 souls and 3,951 communicant members; the General Council with its eight congregations of the Ohio District Synod and its Canadian Synod congregation (St. Lucas, the Convention Church) numbers 5,636 baptized members and 3,750 communicants; the Joint Synod of Ohio serves four independent congregations and one additional mission Sunday school having a baptized membership of 3,855 and a communicant membership of 2,519; the Missouri and Michigan Synods of the Synodical Conference have four congregations with 2,878 baptized members and 1,974 communicants; the General Synod has three home mission congregations, two of which are less than two years old, having 490 baptized members and 310 communicants; thus the totals show twenty-six congregations, with 12,504 communicants and about 16,000 confirmed members and 19,183 baptized members.

What a mighty force these nearly 20,000 Lutherans would be if they were closely united in one great body, directing through the same channels their wonderful home, foreign and inner mission enterprises!

But that they are by no means an inharmonious and an unarticulated mass of totally different "kinds" of Lutherans is evident from many points of view. By the time this article is being read the pastors of these various branches of the Church of the Augsburg Confession will have gathered to spend an entire day together in free conference and fellowship over matters of common interest to all in our household of faith; as these lines are being written these pastors, together with their laymen, are meeting together nightly in rehearsal preparatory to presenting "The Story of the Reformation under Dr. Martin Luther," which will be given in one of the largest theaters of the city for three nights for the benefit of the Lutheran Orphans' and Old Folks' Home, which is the splendid inner mission work of the Iowa Synod and other Toledo Lutherans coöperating with them.

Likewise, the local inner mission work of the Joint Synod of Ohio in charge of their city missionary, the Rev. H. P. Long, has a large place in the hearts of all Toledo Lutherans regardless of their synodical connection.

Luther Leaguers of America, the hosts of Luther in this great, growing, beautiful City on the Lakes, are looking forward unitedly, anxiously, toward August 15, 1916, to say to you "WELCOME TO OUR LUTHERAN CITY." Remember the motto of this city is,

"You Will Do Better in Toledo ! ! !"

JUNIOR LUTHER LEAGUE

(*Continued from page* 21.)

faces danger bravely and endures hardships for Christ.

Other Lessons—Every loyal follower must endure hardship and suffering for Christ's sake. Many good persons are slandered by our reporting as facts what are our own inferences and impressions. All our suffering for Christ will be for our good and that of others, and will be joy to us.

Practical Thoughts—We should go to God's house, not to find fault with other people, but to worship God (vs. 28). Jumping to hasty conclusions leads men into errors and crimes (vs. 30, 31). One great source of comfort to Paul was that he knew he was innocent; let us find like comfort when unjustly criticised.

Essays—What position had Paul taken concerning Gentile Christians? What was a Nazarite vow? Castle Antonia. How did Paul treat the mob that had so unjustly treated him? The world notices the company we keep.

BLACKBOARD SUGGESTION.

St. Paul Was { Stouthearted. Thoughtful. Persistent. Active. Unflinching. Loyal. } *In Serving Jesus Christ.*

A BIG LUMP OF COAL

A huge lump of coal, weighing more than forty-two hundred pounds, is on exhibition at Missouri's mining display at the fair in San Francisco. This block of coal is six and one half feet long, five feet wide, and three feet thick.

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE
ISSUED MONTHLY BY THE

Luther League of America

IN THE INTERESTS OF
The Lutheran Church and Her Young People

Edited by E. F. EILERT
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AS SPECIAL ASSOCIATES,

And the co-operation of the Executive Committee of the Luther League of America.

SUBSCRIPTION, 50 CENTS A YEAR

Club Terms on Application

Remittances may be made in stamps, Post Office or Express Money Order, Draft, or Registered Letter. Address all communications and send all remittances to

Luther League Review

P. O. Box 876, New York

Entered at the N. Y. Post Office as Second Class Matter. Publication Office, 216-218 William Street, New York.

Editorial

February is a month in which many notable things have occurred. February 1, 1789, Washington was elected President. On the 11th of February, 1638, Lutherans landed on the Delaware. On the 14th, 1859, Oregon was admitted as a State into the Union. The 16th, 1497, Philip Melanchthon, the great co-laborer with Luther in the Reformation, was born. On the 17th, 1643, Campanius, whose work among the Indians antedates Eliot's, landed on our shores. Luther died on February 18, 1546. The Diet at Speyer was held Fbruary 21, 1529. On the 24th, 1500, the Emperor Charles V, before whom Luther appeared at the Diet of Worms and who was the great political factor of the Reformation period, was born, and on the 26th, 1681, Pennsylvania was chartered.

Philip Melanchthon, whose irenic spirit softened the rugged edges of Luther's night work, deserves to be remembered in this great Reformation period. The ethical standpoint from which Melanchthon surveyed theology exerted a strong influence upon his views. He meant to do what lay in his power to allay controversy and restore peace. Aside from his excessive moderation and too great love of peace, the character of Melanchthon is one of the most lovely and amiable which history affords. As an educator Melanchthon was without a peer. The brilliant intellectual gifts of Melanchthon elicited the unqualified admiration of Luther, Erasmus, and in fact all his contemporaries had the highest opinion of his attainments.

In the perspective of history Washington looms large. Removed from him and his work by the distance of centuries Washington's character—his sacrifices and patriotic endeavors, his ideals and political wisdom, and his devotion to truth, morality, and justice—continue to inspire American ideals. As the founder of this country, and as its general and as its first President we owe him a debt which should be impossible for us to forget.

With Washington no other name can be mentioned but that of Lincoln. A recent writer gives this estimate of Lincoln, who is nearer to us in time and interest than Washington:

"Lincoln's patient readiness to listen to suggestion and counsel and his care in securing information enabled his judgment to be brought to bear for the final decision in a manner that furthered very greatly the discharge of his responsibilities and that also was of enormous service to the country.

"In this aspect of intellectual modesty and of receptivity of suggestion, Lincoln can fairly be compared with Washington, although it is fair to remember that Washington possessed far less originality of thought and less intellectual distinctiveness. Washington and Lincoln were, however, alike in their practice of securing from the men about them the best counsel that these men were in a position to give, and in working out from the conflicting advice conclusions of inestimable service to the country.

"Our list of Presidents include some men who, as a result of intellectual conceit and

of lack of hospitality to the ideas of other people, have failed to render the best service to the country. The work of each of these three Presidents (I have in mind) gives evidence of patriotism of exceptional individual force and capacity. The value to the country during their terms of service of their individual qualities was, however, very much lessened by the difficulty that they found in utilizing, in addition to their own thought, the thought, the suggestion, and the authoritative information that was placed at their service by others."

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With such men in public life our great country has been safely guided in the past. God's hand has been providentially present in our history. As a God-fearing people may we continue to remember that righteousness exalteth a people, while sin is a curse to any nation.

—❧—

The Luther League is nothing more nor less than the federation and cooperation of the activity and zeal of our young Lutherans for the better and quicker accomplishment of that for which all individually are striving. It was organized and is today an organization of Lutheran young people, who are laboring for the good of our Church by means of many individual societies of various names and forms of organizations, each within its own individual church.

—❧—

The Luther League being composed of Lutheran young people, its work is designed for the advancement and in the interests of the Lutheran Church. It seeks to encourage the formation of young people's societies in all the Lutheran congregations of our Church where these societies do not already exist, and to assist all to greater activity in their respective churches; to assist in keeping our confirmed young people in the Church and true to their confirmation vows; to secure for the pastor the active cooperation and assistance of the young people in maintaining and advancing the local Church work; to create a strong bond of friendship among the members of the various societies, as well as to create a greater spirit of loyalty to the Church.

The Luther League is the expression of the desire of the young people of the Church to develop their spiritual life, increase their efficiency and render effective service in the building up of the Kingdom of God in the world. To retain the great army of young Lutherans and develop their latent energies were the praiseworthy motives of those who were responsible for the conception of the League. The aim of the League is to furnish a training which should correspond in some degree to the industrial training of the day in secular pursuits, and fit our younger Church members by work for work in the Master's Vineyard. If we are to have active and efficient workmen in the Church in the future, it is very necessary to give to those who are just beginning the Christian life some definite Christian work to perform. As a training school for young workers the Luther League is a most important factor to be considered in estimating the future forces of the Church.

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I know that you will agree with me that in the past few years a great change has taken place in the Church. It is no longer the custom to delegate the work of the Church entirely to those of mature years, but the young people are now actively engaged in everything pertaining to its welfare. This is to the credit of the young people, and may we not hope that the beginning of the twentieth century will find the young people of the nation stronger in the Master's cause than ever before? Our own Lutheran Church has suffered greatly in years past through the inactivity of its young people, but this is no longer the case, for we find today in almost every Lutheran church in this country a young people's organization, known by one name or another. This is as it should be, for has not the Lutheran Church every advantage to keep her young people loyal to the Church? Her Sunday school system, supplemented by a course of catechetical instruction and culminating in confirmation, gives her, when faithfully carried out, an immense advantage over other denominations to hold the young—the brawn and sinew of the Church—faithful to the Master. It was particularly to encourage and foster this effort of keeping the young people loyal to the Church after confirmation that brought about the organization of the Luther League, and this object has been fully carried out ever since.

A CALL AND A CHOICE

(*Continued from page* 17.)

been unable to secure seats there was a stir, and a young man gently forced his way out to the open. He was one well known to many of the people as an avowed infidel, and, though still a young man, apparently a hardened one. Now, however, his face seemed changed—transfigured, as it were; and there was an eagerness in his manner, an air of having been suddenly aroused to a clear consciousness of some important duty.

"Woman or angel," he said, with deep emotion, "through you, I believe, the prayers of my sainted mother are to be answered at last. It was her desire that I, her only son, should consecrate myself to God's service. But I was a wayward boy, caring little for sacred things. My life has been a stumbling block to others, a curse to myself, for I have lived without Christ and led others to reject Him. You, lady, have made me see the terrible abyss of ruin on whose brink I have been standing—the terrible wrong I have done a loving and merciful Saviour to whom I owe so great a debt. If I may, I would wish to give the rest of my life to His service. Will you tell me, dear lady—I do not know your name—what I must do to be saved—to save others?"

Her eyes o'er-brimming with glad gratitude were lifted, for a moment, to heaven; then she turned silently to St. John. He understood, and came forward.

"My dear young friend," and his tones were full of winning sweetness, "if you will come to me at the close of this meeting, I shall be glad to help you in any manner possible. It is certainly a cause of deep gratitude that this Missionary Day has given us a new laborer for the Lord's harvest field, for we have sore need of more men to garner the grain now ready for the reaper."

A thrill of intense wonder and sympathy, not unmixed, perhaps, with curiosity, had swept over the audience; but as the young man quietly withdrew, the throng gave attention to the next speaker who stood, waiting to be heard.

"It is the Lord's doing, and it is marvelous in our eyes," were the words that rose unbidden into the mind of Ernest Elmore. That a man like Merle Haldane should, by God's grace, have been won by the sweetness of a woman's song, the tenderness of a woman's entreaty, seemed to him, indeed, a miracle of grace. Could he, who had all his life prayed that God's kingdom might come to all men, hesitate any longer to consecrate himself for special service, when this open foe of Christ had, in the very moment of his conversion, declared his wish to stand, "upon the mountains and proclaim the glad tidings to all men"?

(*To be continued.*)

—

ROGATION

(*Continued from page* 16.)

enjoyed not only absolute freedom but peace, contentment, prosperity, wonderful development. She has enjoyed the protection of the British flag, and without fort, soldier, or battle ship along an unprotected front of 4,000 miles she has lived without fear and in complete harmony with her Southern neighbor and sister.

When all thy mercies, O my God,
My rising soul surveys;
Transported with the men, I am lost
In wonder, love and praise.

6. *Development*—The exploring of the great West, the Northwest and the North and the opening of these futile regions to development through wise and liberal provisions for settlers and homesteaders by successive governments; the granting of aid and encouragement to railroads and other public utilities, which have resulted in enriching and unifying the nation; the fostering of the public schools and universities; the coming in for years of over 1,000 immigrants a day to people our cities, man our farms, and develop our resources: the formation and the marvelous growth of the Western Provinces: the continual increase in the acreage of wheat and other products; the vast output of gold and other metals and minerals; the steady multiplication in manufacturing plants: the loyalty of the people to the nation and of the nation to the Empire as evidenced by the patriotism aroused by the South African and by the present momentous conflict in Europe. All these point to the fact that the hour of God has placed us here to do His will and work out our destiny.

May Canada more and more realize her wonderful possibilities, her boundless resources, her unspeakable blessings from the Father's hand, and in return render her thankful obligations and responsibilities to Him who presides over her destiny and who "hath not done so with any nation."

"We'll crowd thy gates with thankful songs,
High as the heaven our voices raise;
And earth with her ten thousand tongues
Shall fill thy courts with sounding praise."

Our Churches and Institutions

In Some of Our Large Cities

NEW YORK

—The Lutheran event of the season was the dinner of the Lutheran Society at the Aldine Club, 200 Fifth avenue, at which 519 people were seated. Dr. J. A. W. Haas delivered a stirring speech, "Our Country—One and Inseparable," and Mr. Heuer, of the Muhlenburg College Glee Club Quartette, sang "Hello Frisco" by telephone to an audience of sixty people assembled in San Francisco. A soprano solo at the San Francisco end of the wire, as well as many conversations between members of the two groups, were heard by every member of the company, each with a receiver at his ear. This society now numbers nearly 300.

—St. Stephen's Church has arranged to take a special offering for the Reformation jubilee fund on the third Sunday of every month until October, 1917.

CHICAGO

—Mr. C. C. Eisemann, treasurer of the Luther League of Illnois, was recently appointed manager of the Accident Department of the American Bankers' Insurance Company, of this city.

KANSAS CITY

—The First Church, Rev. Andreas Bard, D. D., pastor, consecrated its new Gothic church building on Sunday, January 16. The building is churchly, substantial, ample, and well adapted to the needs of the congregation. It cost $70,000, the last $14,000 of which was provided for by offerings and pledges at the festival of consecration.

ST. PAUL

—Gustavus Adolphus Church is building an addition to its edifice and installing a new organ at a total cost of $20,000.

MINNEAPOLIS

—Tabor Swedish Lutheran Church was recently organized in this city with thirty-seven charter members. It is located in the growing Linden Hill district.

BALTIMORE

—Rev. I. C. Burke, D. D., for thirty-one years pastor of the Third Church, this city, died January 29 after a brief illness.

ALBANY

—The Rev. F. Heinecken was installed pastor of Trinity Church January 30.

ERIE

Rev. Dr. G. A. Benze will celebrate the twenty-fifth anniversary of his pastorate of St. John's Church, this city, February 18. The church reports 120 new members during the year, and $10,490 raised for all purposes. Dr. Benze's father, the Rev. A. L. Benze, now deceased, served this church for nineteen yars.

GENERAL

—The First Church, Zelienople, Pa., Rev. George H. Schnur, pastor, in its seventy-third annual report, show an increase of twenty-four members during the year, amounting to 10 per cent. of the whole membership.

—Judge P. H. Stohlberg, of Chicago County, Minn., who died December 21, was an influential and devoted member of the Lutheran Church.

—The men of the Augsburg Bible Class of Messiah Church, Constantine, Mich., which includes every man in the congregation and some outside, recently carried on a campaign for nearly two months for an increase of the membership of the class, resulting in an increase of fifty-five members and in an increase in attendance from fifty-two to 128. This congregation will celebrate the golden jubilee of its organization March 26 to April 2.

—Northwestern College, Fergus Falls, Minnesota, some time ago received an offer of $2,500 from James J. Hill if it would raise the fund to $20.000. When last reported it had reached $22,000.

—The United Norwegian Church has pushed its jubilee fund up to $623,000.

—The Lutheran Church at Eau Claire, Wis., recently dedicated a parish hall costing $12,000.

—The third general convention of the Laymen's Missionary Movement of the United Synod of the South will be held at Roanoke, Virginia, March 14 to 16, 1916.

—Eighty students at Pennsylvania College, Gettysburg, are preparing for the Gospel ministry.

—Bethany College, Lindsborg, Kansas, will receive $10,000 from Miss Sjoeberg, Goeteborg, Sweden.

—Dr. Carl Walleen, recently deceased, made the following bequests: Bethany College and Augustana College, Rock Island, each $1,000; Omaha Deaconess Institute, $500; China Mission and India Mission, each $1,000. If there is a residue it goes to the Ministerial Aid Fund of the Augustana Synod.

—Bishop von Scheebe recently celebrated his thirtieth anniversary as bishop of Vishy, Sweden. The event was marked by the unveiling of a portrait of the bishop by Prof. Emerick Stenberg.

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BOOK REVIEW

THE TRUTH OF THE APOSTLES' CREED: An Exposition by Twelve Theologians of Germany. Edited by William Laible, D.D.; translated by Charles E. Hay, D.D. Chapters xiii, pp. 217. The Lutheran Publication Society, 1424 Arch street, Philadelphia. Price $1 net, cloth.

The attacks upon the Apostles' Creed, which is the oldest confession of the Church and which still forms a bond of union for us even with Roman Catholic believers, have assumed so general and serious a character that great uneasiness has been occasioned in wide circles. The circulation of this little volume should not only serve to confirm many in the faith, but should enable them with clearer vision of the truth and with fervor to unite with the saints of all ages in confessing that faith in the noble language of the Apostles' Creed.

This little book was very popular in Germany in the original. We believe it will serve the evangelical forces of the United States, in particular, in its English form. For advanced catechumens, Bible class teachers, Luther Leaguers, wide-awake laymen, and pastors it is the best book of its kind known to us, and we heartily commend it to our readers.

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Luther League

Conducted by I. S. RUNYON

SEND IN THE NEWS—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia.

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NEW YORK

RHINEBECK DISTRICT

—A committee of the District Luther League, consisting of Rev. H. E. Snyder, Kingston, and Mr. J. M. Reynolds, appointed some time ago, is canvassing the pastors and people of the central Hudson Valley to determine the strength and scope of the sentiment in favor of the establishment of an Old Folks' Home on this territory. The District League plans merely to inaugurate and collect funds, provided the pastors and people respond with sufficient evidence of interest to warrant the undertaking. In the event of accomplishment the institution will be managed by a board not under the control of the league.

The annual business meeting of St. John's Luther League was held on December 28 and the following officers were elected for the ensuing year:

President, Leander H. Weaver; vice-president, Charles Hallenbeck; recording secretary, Miss Hazel Kroll; corresponding secretary, William M. Snyder; treasurer, Mrs. William Snyder; pianist, Mrs. Ada Hill; assistant pianist, Miss Clarabelle Shimer; chorister, Mrs. Ada Hill.

The business meeting was followed by a social hour and refreshments were provided by the retiring officers of the league.

SYRACUSE DISTRICT

—The most successful year in the history of the District Luther League of Syracuse and vicinity has just closed.

All business is transacted by the Executive Committee, which meets two weeks previous to the quarterly rallies. Then at the quarterly rally, the actions of this committee are reviewed. There have been addresses after short business sessions, the first of which was given at the April rally by Rev. Fr. Christ on "The Rennaissance." "Life After Death in Its Two Stages" was treated by Rev. Wittekind and Rev. Ellerman at the July rally.

At the October rally Rev. Dr. Dattan spoke on "Why Was Luther Successful in the Reformation, While Others Before Him Failed?"

Rev. Schroeder at the January rally of this year read a paper entitled, "Why Are There Two Protestant Churches, the Lutheran and the Reformed?"

The next address will be given by Rev. Klingensmith on "Wykliffe."

Each quarterly meeting has been attended by approximately 150 leaguers.

The following were elected as officers for this year at the annual meeting held at the Church of Atonement on January 20, 1916:

President, Mr. Arthur Kimman (fourth time); vice-president, Mr. Fred Kies; corresponding secretary, Mr. Howard Clasen; recording secretary, Miss Louise Moschel; treasurer, Mr. Joseph Martlew.

Mrs. Oscar Rothe, who has served as recording secretary for a number of years, was given a rising vote of thanks for her efficient service.

Two junior leagues were recorded as members in the District League. These were St. Paul's and St. John's churches.

The Luther League of St. Paul's German Lutheran Church, Rev. Frederick C. Ellerman, pastor, held its monthly meeting on January 3, 1916, at which time the election of the following officers occurred:

President, Mr. Joseph Martlew; vice-president, Miss Marie Wittwer; secretary, Miss Lydia Merschroth; treasurer, Miss Sophie Schunck; secretary and treasurer of social fund, Mrs. Oscar Wunderlich; recording secretary, Miss Edith Schroeder.

The Rev. Ellerman, speaker of the evening, gave an inspiring talk on the "Lord's Prayer."

The members of the league gave on January 19, 1916, a banquet in honor of Miss Sophie Schunck, who for twenty-five years has been active in the young people's work of this church.

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CONNECTICUT

—The Junior Luther League of St. Paul's Church, Hartford, was organized January 7, the following officers being elected: President, Annie Miller; vice-president, Emmie Miller; secretary, Violet Winter; treasurer, Alden Blethen. Devotional meetings are held every Sunday evening at half past six.

PENNSYLVANIA

UPPER LEHIGH VALLEY DISTRICT

—A most successful Luther League Rally was held in Trinity Church, West Hazleton, Rev. Pfeil, pastor, on Tuesday evening, January 25, 1916. The district president gave an address on "What Is a Luther League." The other speaker was Rev. F. T. Esterly, pastor of Christ Church, Hazleton, whose subject was "Lutheranism." Rev. Pfeil then gave a short talk. After the singing of the rally hymn the meeting was closed and a social hour was spent, during which refreshments were served. The next rally will be held at Audenreid, Pa.

A very successful Luther League Rally was held on the evening of January 20, 1916, at East Mauch Chunk.

An address was then given by Rev. Rehrig, of Mauch Chunk, whose subject was "Character." He compared the sinner of today with the old parchment skins of the Israelites which could be written on many times as the ink used could be washed off. He said that many sinners thought that they could keep on sinning and that the Lord would keep on washing away their sins.

Rev. Reichard, of Packerton, then delivered a very fine address on "Preparedness." He said that we should not only prepare for war, but that we as young people should also prepare ourselves for our future life. He said that the most of the temptations in life come when we are still young, and that we should be on our guard at all times to sidetrack these temptations when they come our way.

Mr. Elias Stauufer, the district president,

then gave a short address on "The New Year." The local presidents of the Lehighton, Weissport, Mauch Chunk, Palmerton, Packerton, and Summit Hill leagues were then given an opportunity to speak. The rally adjourned by singing "Abide With Me." The next rally in the lower end of the district is to be held in Summit Hill some time in February.

ALLENTOWN DISTRICT

—The United Luther Leagues of Allentown held their monthly meeting in St. John's Church, February 1. It was "Educational Evening." The meeting was in charge of the president, Harry Billow. After devotional services Miss Mabel Weil read a paper on "Should We Have Kindergartens in Our Churches?" "Should Religion Be Taught in Our Public Schools?" was the subject of a paper by Miss Adelaide Richards. "Is the Church College Necessary?" was treated by Mr. Clarence Swavely. "Why the Seminary?" was the subject of a talk by Mr. Fred Fiedler. The next meeting will be held in St. Michael's Church, the first Tuesday in March.

The Luther League of St. Paul's Church, Catasauqua, Rev. James F. Lambert, pastor, raised a grand total of $199.98 during the past year.

YORK DISTRICT

—The Luther League of Christ Lutheran Church, York, Rev. G. W. Enders, D. D., has contributed $25 for "Home Missions."

WILLIAMSPORT DISTRICT

—The Luther League of our church at Dushore, Rev. William H. Fehr, pastor, is maintaining a girls' scholarship in India and also supporting the Telugu Mission's lace industry. This same society recently presented to its home church a set of very beautiful altar vestments.

GREFNSBURG DISTRICT

—The Luther League at Penn Station, Rev. G. W. Spiggle, pastor, reports receipts of $169.64 during 1915.

DISTRICT OF COLUMBIA

—The Luther League of St. John's Church, Washington, presented its pastor, Rev. Paul D. Leddin with a purse of $15 at Christmas. Two other societies of the church did likewise.

OHIO

SCIOTO VALLEY DISTRICT

—The fifth annual convention of the Scioto Valley District Luther League met in Calvary Evangelical Lutheran Church, Chillicothe, Rev. J. A. Laughbaum, pastor, Friday, November 26, 1915.

The convention sermon was delivered by Rev. E. F. Ritter, of Lancaster, Ohio. The sermon in part is as follows:

"What is the place and work of our Lutheran Church in America? Know thyself! This is the first duty, this is the first privilege and opportunity. To know the place of the Lutheran Church, we must know her history, know her mighty work through the labors of the fathers. We have our church papers, home and foreign missionary journals, Martin Luther's works and comments on the Lutheran Church and many others, and there is no need of any young Lutheran being uninformed in regard to his church.

"Our church believes what our Saviour said, 'On this rock will I build my church and the gates of hell shall not prevail against her.' She has held through the tests of centuries. The Lutheran hurch is a Church of principles, You cannot work a problem in arithmetic except by rules, but some people expect religion to come by emotionalism.

" 'Let thy light shine.' There is nothing in the history of our Lutheran Church of which we need to be ashamed. Let us stand for our church wherever we are. If you go into a place where the Lutheran Church is weak, do not be ashamed of your 'Mother,' but know that she holds the jewel of salvation."

The address of welcome was given by Miss Anna Hageman. The response was made by the president, Mr. L. M. Shupe. Mr. Ralph Conrad, of Amanda, Ohio, gave a report from the State convention.

In the afternoon a paper on "What the League Demands of the Leaguer" was read by Miss Corrine Clingan, of Columbus, who brought out many valuable points.

Miss Clingan aptly illustrated the attitude of some church members by a story of a young woman who applied for work as a milliner and was told to write her application. Here is what she wrote: "Dear Miss ———: I just *hate* to trim hats; can't you get some one else in my place?" "That is the way we do very often in our league work. We try to get some one else to do our share."

Mr. Leonard Scharf, of Lancaster, gave a very interesting talk on "The Leader in the Meeting." He arranged his suggestions into three questions:

First—What am I doing in the way of preparation as a leader in the meeting?

Second—What am I doing as an individual to aid the leader in the meeting?

Third—How much love am I putting into my work?

A paper, "The Value of a Luther League to the Church," was read by Miss Edna Keeley, of Lancaster, Ohio, in which she brought out very plainly the benefit a Luther League is to the young people in the way of teaching them to pray and talk in the meetings.

The officers elected for the coming year are as follows:

President, Mr. L. M. Shupe, Amanda; vice-president, Mr. John H. Swoyer, Ashville; recording secretary, Miss Esther Kleffman, Columbus; corresponding secretary, Miss Durane, Lancaster.

After the session a visit was made to the cemetery in which the bodies of five former governors of the State lie buried.

At the evening session the Luther League of the First English Lutheran Church of Lancaster was received as a member of the District League. The president's report in part is as follows:

"While not so much has been accomplished during the past year, we feel that the year has not been entirely unfruitful. We are happy to announce that the General Synod Circle will be complete when the First English Lutheran Church of Lancaster becomes a member. All the General Council congregations in our fourteen counties have Leagues and are actively connected with the Scioto Valley District Luther League, with the possible exception of Stoutsville.

"For the four hundredth anniversary of the Lutheran Church in 1917, we would like to see our Leagues bend their efforts toward some worthy special project. We see no reason why the District League should not follow the policy of the State League in keeping the League active throughout the year. Vacations often result in spiritual stagnation."

A paper, "The League's Message to the Individual," was read by Mr. John H. Swoyer, of Ashville, Ohio.

An address, "The League as the Pastor's Aid," was given by Rev. Getter, of Amanda, Ohio.

The 1916 convention will be held at Amanda, Rev. H. C. Getter, pastor.

—The Luther League of St. Peter's Church, Amanda, Rev. H. C. Getter, pastor, has recently installed a fine $200 bell in the church edifice.

BUCYRUS DISTRICT

—"The Story of the Reformation" was given under the auspices of the Luther League of the Church at Bucyrus, Rev. S. G. Dornblaser, D.D., pastor, on November 25 and 26, to large and appreciative audiences.

—Rev. H. C. Stuckenberg reports that the Junior Luther League of the Church at Ohio City organized early last November with a charter membership of twenty, has already added eight members.

INDIANA

—The State Luther League of Indiana urges each League to participate in a campaign ending May 1, to increase its membership fifty per cent. over that reported at the last state convention. Notify state president when fifty per cent gain is made and results will be published in THE REVIEW.

—St. Peter's Luther League, Camden, reports an average attendance of devotional members of twenty-three, out of a membership of thirty. This League held a sale before Christmas of articles suitable for gifts and cleared $52. Sister Ruth Robeson, a member of the League, has been assigned for duty at the Orphans' Home, at Nachusa, Ill.

—Grace Luther League, Gary, gave a Dutch social. They are buying hymn books for their Church, and promise soon to send in their application for membership in the State League.

—St. Mark's Luther League, Batesville, at their last business and social meeting, took in six new members, making a total of eighteen new members during 1915. They took up a free will offering of $8.25 at this meeting toward a missionary fund. Also they are donating to the new piano recently purchased.

—The Luther League of St. Paul's Church, Frankfort, has been reorganized and a new Luther League organized at Coesse. Both societies will unite with the Luther League of Indiana.

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—Rev. Charles S. Breams, pastor of the Middlebury charge, reports the organization of two Luther Leagues, one at Middlebury, the other at St. John's Church (Fish Lake). Each League has subscribed for fifteen copies of the REVIEW, and both have applied for membership in the State League. The League at Middlebury has also pledged the support of a native student in the Guntus Mission.

—The Luther League of the First Church, Richmond, made Wittenburg College a Christmas gift of $50 to be used towards furnishing a room in Ferncliff Hall. The money was the proceeds of two entertainments given by the young people. The Sunday evening meetings of this League have been particularly well attended this year.

—The Luther League of St. Mark's Church, Indianapolis, gave a unique social, January 28, in the form of a reproduction of a country school in session. The representation included the recess and luncheon periods, and was in every other possible way true to actual life. It was a complete success.

ILLINOIS

—The Extension Committee of the Luther League of Illinois reports the recent organization of the following societies: Luther League, Gethsemane Church, Cicero, Rev. W. A. Kiser, pastor; Luther League, St. Luke's Church, Chicago, Rev. M. E. Haberland, pastor; Junior Luther League, People's Church, Chicago, Rev. G. P. Kabele, pastor.

CHICAGO DISTRICT

—The twenty-second annual convention of the Luther League of Chicago was held at Bethel Norwegian Lutheran Church, on Monday evening, January 17, with a delegation of about 310 Leaguers, representing thirty societies.

Reports of the president, West Side vice-president, treasurer, corresponding secretary, recording secretary and extension committee showed greater progress, interest and enthusiasm in the League in the past year than ever before.

The extension committee reported four new Leagues received into the Chicago District League during 1915. The roll call report showed that St. Simon's League once more lead in attendance at the Delegates' meetings. This report also showed that in the past year the Delegates' meetings were better attended than ever before.

Mr. Groth, editor of the Chicago Luther Leaguer, asked that more interest be shown in this publication, not only by sending in articles for publication, but also by securing more advertisements, if possible.

The Resolutions Committee offered the following resolutions, which, with others offered, were adopted:

1. We recommend that each League seek to increase its activity in its own local field, that we commend their faithful attendance at all the meetings of our District League.

2. That the League continue its custom of distributing flowers and good cheer at Eastertide to the sick in the various Lutheran hospitals in our city.

3. We urge upon all members to answer correspondence with promptness, and especially do we look to the officers of each local League to see that this matter is carried out.

Luther League Of America

"Of the Church, By the Church, For the Church"

Official Call for the Twelfth National Convention

Toledo, Ohio, August 15, 16 and 17, 1916

The National Executive Committee have accepted the kind invitation of the Northwestern Ohio District Luther League to hold the Twelfth Biennial Convention of the Luther League of America in Toledo, Ohio. After conferring with the local committee, the Executive Committee has designated August 15, 16 and 17, 1916, as the time for holding the Convention.

REPRESENTATION.

Any society of whatever name, connected with a Lutheran congregation or a Lutheran institution of learning, and District and State organizations whose admission shall have been recommended by the Committee on Credentials, are entitled to membership with representations as follows: Each society admitted to membership shall be entitled to one delegate, each District League to three delegates, and each State or Territorial organization to ten delegates. Delegates to the Convention are expected and required to present properly certified credentials. The credentials should be signed by the President and Secretary of each organization, whether State, District or Local League. Delegates should be careful to see that their credentials are properly filled out and signed as is usual in all delegate bodies.

CREDENTIALS.

Credential blanks for delegates, whether from a State League, a District League, or a local society, should be secured at once by State, District, and local officers from Mr. Paul B. Mattice, Statistical Secretary, Middleburg, N. Y. All credentials should be filled out in duplicate, one part being sent to Mr. Paul B. Mattice, Statistical Secretary, and the other part retained by the delegate for presentation to the Credential Committee at Toledo. Blank forms for credentials for delegates will be sent upon application to the Statistical Secretary, who will also furnish gratuitously the uniform statistical blanks of the Luther League of America. Credentials should be sent to Mr. Mattice not later than August 1st.

GENERAL INFORMATION.

The arrangement of the program is in charge of a sub-committee of the Executive Committee. As soon as possible announcement will be made relative to the program through THE REVIEW.

The LUTHER LEAGUE REVIEW will furnish official information each month in regard to the Convention, and after the Convention will publish a Convention Number containing full reports of the proceedings.

Subscriptions should be made now; and secure the pro-Convention number of THE REVIEW, and also the official Convention Report.

Particulars as to hotels and other local arrangements will be furnished in due season by the local convention committee.

By direction of the Executive Committee,

LUTHER M. KUHNS,
General Secretary.

4. We are pleased at the beginning made in athletic activities, and recommend that this feature be continued and that all Leagues give it their hearty support.

5. We recommend that all members subscribe to our new paper, "The Chicago Luther Leaguer," and that each individual assist in increasing the subscriptions. Also that members send items of interest to the editor.

6. We are pleased to note the presence of pastors at our meetings, and earnestly request the attendance of *all* pastors at our various meetings.

The election of officers resulted in the following officers being elected for 1916: President, Mr. Jonas Foss, Bethel Norwegian Church; West Side vice-president, Mr. William G. Ewert, St. Simon's German Church; South Side vice-president, Alfred Dahlberg, People's Church; North Side vice-president, George Trick, Calvary Church; recording secretary, Minnie Langguth Boedecker, St. James' Church; corresponding secretary, Hazel Wood, Hope Church; treasurer, Alvin Lenz, Holy Trinity Church; Executive Committee, Elmer A. F. Kuntz, Ascension Church.

After the close of the business session, a delightful social hour was spent in the church parlors.

—The Luther League of St. Peter's Church, Hannah avenue and Adams street, Forest Park, Ill., held its annual meeting Tuesday, January 4, in the church parlors. The following members were elected to office: Miss Emma Kolley, president; Miss Erna Hoppert, vice-president; Miss Dorothy Meyer, secretary; Mr. John Mahler, treasurer; Mr. Harvey Banthin, corresponding secretary.

This League now numbers seventy-seven members. The meetings are held every Tuesday, the first being the business meeting, the second devotional, the third literary, the fourth social, and if five Tuesdays we have another devotional.

MICHIGAN

DETROIT DISTRICT

—Rev. George Beiswanger, the newly elected pastor of Messiah Church, Constantine, addressed the Luther League of Detroit, February 10, on the subject, "The Place of the Luther League in the Church."

—The Christian Endeavor Society of Messiah Lutheran Church, Constantin, decided January 26 to change to a Luther League, beginning July 1. This society now uses a portion of Topics.

—The Luther League of St. Paul's Church, Detroit, Rev. A. K. Walborn, pastor, is conducting a song service on Sunday afternoons at one of the largest city hospitals.

—The Luther League of Jefferson Avenue Church, Detroit, Rev. W. C. Hanning, pastor, has assumed the support of a native worker in India and has started placing various Lutheran periodicals in the reading room of the Central Public Library.

WISCONSIN

—At meeting of Luther League of the Church of the Holy Communion, Racine, held recently, the following officers were elected: President, Ed. Hart; vice-president, Tillie Olson; secretary, Valdemar Ove; treasurer, Anna Roselle. This League extended an invitation to the Wisconsin State Luther League to hold their annual convention in Racine.

NORTH CAROLINA

—An effort is being made to organize a State League.

CALIFORNIA

—The Luther League of the First Lutheran Church, San Diego, has adopted the first year Luther League Reading Course and has also applied for admission in the State Luther League.

WASHINGTON-OREGON

—A Luther League has been organized in our Mission Church at Seattle, Rev. H. C. Stafford, pastor.

CANADA

—Luther Leagues in Canada are assisting young men in seminary in preparation for the ministry. The state League is also developing a recruiting department for Church membership and for the ministry.

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AMONG THE LUTHER LEAGUES

(*Continued from page* 22.)

haps fill the church. You can replace your preacher by Mr. Edison's talking "movies" and perhaps draw a larger congregation. You may swing the doors open on week nights for all sorts of social and cultural things; and it is surely far better for these groined arches to echo with the happy laughter of youth than with the rustling wings of bats. But all that will not prove that yours is a popular church. It may prove that it is a popular place of amusement, of entertainment, of resort. But that which would be a success for a theater may be a failure for a church.

"The Church cannot permanently compete with a theater as a means of entertainment; it cannot compete with the university as a means of education; it cannot compete with the newspapers as a source of news; it cannot compete with the clubs in the dissemination of artistic and cultural knowledge.

"There is one field alone in which the Church is supreme and that is in its legitimate field—in its message to the soul of a man; in its revelation to the character of God; in its capacity to pull aside the curtains of material life and sit down with a man in the chambers of his inmost being and reason with him of righteousness and repentance, and the judgment to come."

Such heritage is our possession. The Luther League laying aside all that has heretofore divided the Church and placing itself upon the broad platform of brotherly love toward all of our household of faith "works and prays" for the upbuilding of our Lutheran Zion.